

Evangelical Christendom

"Ecclesia
Corpus
unum
in Christo."

May-June, 1935

The Unity of the Church according to the Scriptures

WE are all familiar with the arguments with which Roman Catholic theologians demonstrate the monarchical unity and organisation of the Church of Christ. The Church is "the kingdom of Christ,"

"the city of the great King," "His rest and habitation for ever," the "house of the living God," the "fold of which Christ is the Shepherd," the "body of which Christ is the Head," the "spouse of which He is the bridegroom," "the temple of God," "the family of Christ." All these metaphors, they say, imply in the Church of Christ a perfect unity, the unity which is possessed by the Roman Church only—i.e. unity of faith, unity of love, unity of sacraments, unity of government. In this, as in other matters, the Roman theologians stretch their argument a little too far. The epithets lavished by the prophets of the Old Covenant, or by our Lord, upon the Church are, after all, metaphors, not strictly scientific definitions. They can be explained, each one of them, with regard to other characteristics or notes of the Church. The "kingdom of God," for instance, may refer to the greatness and influence to which the Church was, in the course of time, to attain; the "temple of God" to the dealings of God with each individual soul; "the household of Christ" to the activity of the members of the Christian community; the "fold" to the docility of Christians towards their supreme Shepherd, Christ. They imply also a certain unity, we readily grant it. But what kind of unity? Uniform or multiform? Is the unity of a kingdom of the same kind as that of a "city," of a "fold," of a "family," of a "temple," of a "body"? Who can say so? Moreover, is the word "kingdom" in the Gospels so specific as to mean a monarchy rather than a federation of republics, a democracy rather than an oligarchy? Who can solve this problem with certainty? Suppose Jesus meant all this, comprehensively not exclusively, collectively not singly, so as to include in His Church such absolute monarchies as the Church of Rome, moderate ones like the Greek, Oriental, and English Churches, and quasi-republics, like many other of the Christian Churches? But what if those metaphors meant a prophecy of the future? Certainly the evidence of St. Paul's Epistles shows us a very different scene in real life, that is, "a household" torn asunder by intestine discords, "a family" whose members were at variance amongst themselves, a "body" with tendencies to divisions, to selfishness, to sin. And what St. Paul saw in his days, that is, in the dawn of Christianity, we see likewise in our times. Those metaphors, therefore, may after all mean an ideal state of the Church to be attained in future, when, all races of mankind having become civilised, and men's minds being fully developed, all Christians will convince themselves that unity is to be sought in variety, peace in the union of hearts, fellowship of Christ in the love of God, of our Lord, and of their fellow-men. Furthermore, the metaphors referred to may indicate also a state or mode of being of the Church in the different periods of her earthly career, or in various parts of the world. The Church may be, for a time, in one country, "a household," i.e., a scene of active work; in another, "a family," all

EVANGELICAL CHRISTENDOM

love and peace; elsewhere a "temple of God," owing to the holiness and fervour of her children; in this soul she may become the "bride of Christ"; for a time, all over the world, the kingdom of God, for her grandeur and power; and so forth.

Neither may Roman divines, to prove the unity of the Church as conceived by them, have recourse to the sublime petition of our blessed Lord, addressed on the eve of His crucifixion to His Eternal Father: "Holy Father, keep through Thine own name those whom Thou hast given Me; that they may be one, as We are. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." This prayer, apparently, has only one meaning: Jesus asked his Eternal Father that all Christians that believe in Him should be one in charity as He is one with His Eternal Father—one in love, though distinct from His Father in person; and so all the Churches, though distinct amongst themselves, should love one another and be one in the charity of the Lord. All the ancient Fathers of the Church—all, none excepted—explained this prayer of our Lord by the love and charity we owe to one another, never by the monarchical and absolute unity of the Church.

St. Cyprian, to prove the unity of the Church, often quoted the words which occur in the Song of Solomon (vi. 9): "My dove, my undefiled is *but one*; she is the *only one* of her mother, she is the *choice one* of her that bore her." Now, apart from the mere word *one*, there is nothing in this text that may warrant an argument in favour of the unity of the Church; and one wonders at the simplicity of the great African Bishop as also at the intellectual level of many of the Fathers of the early Church.

Even the Church of Rome and the majority of the Roman divines hold that two dogmatic texts only are to be found in the Bible with regard to the unity of the Church: one in St. Paul's Epistle to the Ephesians (iv. 3-6), the other in St. Matthew (xvi. 13-19). Moreover, only St. Paul deals directly with the unity of the Church, St. Matthew's text being at most a valuable

auxiliary to the former, not establishing by itself and alone the unity of the Church.

Now about St. Paul's very mysterious words a few remarks will suffice. First, it is simply marvellous that St. Paul, when speaking *ex professo* of the unity of the Church, should omit to mention the promise of Christ to St. Peter, and the prerogative granted to him of being, in the Roman sense, the rock upon which the Church was to be built, the centre, the origin, and the bond of unity. Did St. Paul believe that an actual union of the several Churches with Peter was essential to the unity of the Church? If so, why did he not mention it? He is content with saying, "One Lord, one faith, one baptism, one God and Father of all." He never dreamt of saying, "One government, one organisation, one ruling Church, one monarchy, one empire." How does that agree with the Roman claims?

But there is something more. If words are to be taken in their obvious sense, the text of St. Paul favours the broader conception of the Church. The apostle exhorts the Ephesians to "keep the unity of the Spirit in the bond of peace." To this end he reminds them that in the Church there is but "one Lord, one faith, one baptism, one God and Father of all."

There is "one Lord," i.e. Jesus Christ, received and worshipped alike by all Christian denominations. These are at variance often amongst themselves about minor points of Christian doctrine; but no Christian Church, even to this day, has ever rejected our Lord Jesus Christ. Whenever one did so she ceased being a Christian Church.

There is "one faith," i.e. *faith in the Lord*, for the word *faith* in this verse cannot have any other meaning. St. Paul does not speak of the faith in general, of the *doctrines of Christianity*, as we might speak of them nowadays. For St. Paul, and for the early Christians, Jesus, the Lord, was all. Everything centred in Him. All who worshipped Him as Lord were held for Christians, even when, in other points of doctrine not directly connected with Christ, they differed from the received opinions of the leaders of this or that Church. And the faith of the first Christians in our Lord

¹ Cf. J. Corbry, S.J., *Sticillegium Dogmaticum Biblicum*, tom. I, p. 12, Gandart, 1904.

EVANGELICAL CHRISTENDOM

was of the simplest kind. They believed Him to be true man and true God: God according to the Spirit, *κατὰ πνεῦμα*, i.e. the heavenly part, the invisible, the spiritual aspect; man *κατὰ σάρκα*, i.e. the earthly and visible part. Later on the Fathers of the Church borrowed from the Jew Philo the distinction between the interior word, *λόγος ἐνδιάθετος*, and the uttered word, *λόγος προφορικός*; and thus, little by little, Platonic or Aristotelian philosophy made its entrance into the Church and got mixed up with its creed. This, however, did not please St. Irenæus, who in several places of his works complains that "frivolous talk (*minutiloquium*) and subtilty of disputation, being of Aristotelian origin, they [the heretics] try to bring into the faith" (*Contra Hæc.*, lib. iii. cap. xiv. § 2).

It is not, therefore, preposterous to say that all Churches, whether or not in communion with Rome, have even now *one faith in the Lord*, i.e. they all believe Him to be true God and true Man, which is what St. Paul, in this verse, requires the faithful to believe. Nothing more. Take, for instance, the Greek, the Oriental, and the Russian Churches. All these Churches, as granted by Rome have valid orders, and in consequence have valid sacraments. They validly baptise, validly administer the sacrament of Penance, validly consecrate the Body and the Blood of the Lord, validly ordain for the holy priesthood, and, finally, are validly recognised as channels of divine grace. What more is wanted to make them parts and living branches of the true Church of Christ? If communion with Rome and submission to the Pope were essential to the Church, they would not be Churches at all: they would be dead, not living Churches. If Peter were the only necessary rock of the Church, those Churches, not founded on Peter, could not stand. If Peter were the only fountain through which Christ's grace flows, they would be without grace. If in the house of Peter only one could eat the Pascal Lamb, they would be long dead of starvation. And yet they are living. There is no gainsaying this.

And what is said of the Greek and Roman Churches must be said in like manner of

all other communions who believe in the Lord, worship Him as God, and rightly confer His holy baptism. They are all and each of them living branches of the one true Church of Christ. They may differ amongst themselves in beauty, in vitality, in perfection, in fruitfulness; but they are all branches of the same vine, and Jesus Christ is the hidden root of them all, thus verifying His word: "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20), and the right inference of St. Ignatius Martyr, "Where Jesus Christ is, there is the Catholic Church" (*Ubi Christus ibi Catholica est Ecclesia*).

Finally, the proper unity of the Church is to be looked for especially in the invisible Church. Those that see the true and universal Church of Christ in the invisible Church only are at no loss to discover her wonderful unity and divine organisation. For it is clear that the true children of God worship the same God and Father of all, profess the same faith in our Lord, share in the same Baptism of Christ, and partake of the same heavenly bread.

Of course, when laying stress upon the invisibility of the Church one does not mean to discredit the visible Church and the importance of belonging to it. As a matter of fact, the invisible Church cannot exist without the visible Church and the latter is properly our home, our school, our nursery, our Church on earth. The theory of the invisibility of the true Church of Christ is brought forward only to state that, as the true Church of Christ is primarily and essentially a spiritual unity, so the unity of the Church is primarily and essentially a spiritual unity. This spiritual unity is "kept" by all Evangelical Churches, which are thereby entitled to be called true parts and branches of the universal Church of God. It is a real and present unity—that of the true members of Christ in all the different Churches, who are really one by faith in Him. This is the Body of Christ on earth, and to this Church, which we perceive by faith rather than by sight, we apply all those passages and promises of Scripture which might otherwise seem to lack fulfilment.

G. B.

Headquarters Notes

By the time this issue of *Evangelical Christendom* reaches readers the General Secretary will have left London on a brief visit to Estonia and some other European countries, including Sweden, Latvia, Poland and Germany. Mr. Gooch will value the prayers of all that needed grace and guidance may be given to him on his mission, and also travelling mercies.

The Silver Jubilee.—The report of the Royal Albert Hall united Thanksgiving Service which appears on other pages will be read with interest by those who were unable to be present. We still have a number of copies of the Programme used on the occasion, to which special interest attaches, and which contains full-page photogravure portraits of the King and Queen, taken specially for the Jubilee, and specially offered as a tribute to their Majesties by Messrs. Raphael Tuck and Sons. We may mention that these portraits cannot be purchased at any booksellers under one shilling each. The price of the remaining copies of the Albert Hall Programme is Sixpence, post free Sevenpence per copy. Readers who may wish to have a copy or copies posted abroad, anywhere, can ask for this to be done when ordering copies and they will be sent in special envelopes without extra charge.

Congratulations.—We have received some most kindly expressed tributes to the World's Evangelical Alliance in organising the Royal Albert Hall united Thanksgiving Service. They cover representative ground, and include tributes from representatives of the Bible Society, the United Society for Christian Literature, the Missionary Societies, and numerous individuals. We wish we could print some of these, but they were not intended for publication and we refrain. We do, however, reprint the accompanying welcome tribute from the President of the Methodist Conference, Rev. William Younger, who took part in the proceedings at the Albert Hall.

Methodist Church,
Hull District.
9th May, 1935.

Dear Mr. Gooch,

May I offer to you my appreciation of the labour and devotion revealed in the mighty spiritual demonstration in the Albert Hall last night. It revealed more. It was a signal proof of how success comes from faith and prayer.

God bless you and your work. The World's Evangelical Alliance is urgently needed in the world to-day. The spiritual conversion of every man and woman—this is our common programme. A Spiritual Church in every building for worship, the living faith in our Lord Jesus Christ as the Saviour of all men, the Bible as the one written source of our Gospel and the secret of our authority to preach it, the Holy Spirit as the Comforter, Guide and Inspirer of our work, and the spread of Scriptural Holiness everywhere—these are our glorious sources of power and the pledge of our victory.

Last night's meeting, I hope and believe, will contribute to this end.

Everywhere there are urgent reminders that we must put on the whole armour of God.

Yours in Christian Service,
WM. YOUNGER.

Religious Liberty.—The whole question of Civil and Religious Liberty is being raised, and in widely separated places, at the present time. The Alliance has been and is engaged upon interests which represent the work of Missions as well as difficult situations in some European countries, as for instance, Germany. A case in Greece has just come before the Council, in which its aid is sought and has been immediately given. These are matters which cannot be reported on in detail, but we ask the co-operation of readers by prayer that those concerned may be rightly guided, and grace be given in time of need. We can make some more extended reference to a case, which for some time has been under review, and which seems likely to raise important issues. We refer to the prosecution of Rev. Victor Rahard, Pastor of St. Redempteur Anglican Church, Montreal, on a charge of blasphemous libel in connection with a poster displayed at his Church attacking the Mass and other Roman Catholic errors. Mr. Rahard, on appeal, has been sentenced

EVANGELICAL CHRISTENDOM

to pay a fine of \$100, or in default to one month's imprisonment. Some remarks upon the law of libel in its application to such circumstances will be found under Reunion Notes. As we have remarked, the case, although a Canadian issue originally, must have repercussions in this country, and calls for vigilance and united consideration. A correspondent who has sent us the verdict and latest information remarks: "Our Canadian Church papers up to the present have not made any reference to the case or to what great work Dr. Rahard is doing in Montreal among the French-speaking people. One year he presented 400 for Confirmation, another year 800. On one Sunday he baptised 300. It almost seems as if our Church papers are "muzzled" by the Papist, as the ordinary daily papers are."

Protestantism in Austria.—Our readers are aware that the World's Evangelical Alliance has for some time been interesting itself in the welfare of the Austrian Protestant Churches. Some substantial help has already been sent forward to Vienna, and we hope to send more. In the meantime the situation is not helped by those in this country who, knowingly or unknowingly, neutralise British Protestant influence by suggesting that outside help will only render more difficult the work of Protestants in Austria. As we have received from a high official quarter in this country a letter expressing this view, and quoting "a leading Protestant pastor in Austria" as evidence, we referred the letter to a trusted representative in Vienna. His reply is entirely to the contrary. Asking to know the name of the Austrian pastor he remarks "What you mention is a great mistake. It is impossible that from any side of our Protestant Church such a report should be given, or even if given be true. We have many occasions to see the value and importance of the interest and help of foreign Protestant Churches in our situation. Especially to you personally we owe our deepest thanks for the spiritual and material help of the World's Evangelical Alliance. It is a great help in our struggle to maintain the freedom of our Church work if the Protestant Churches of other countries warmly take part in it, and again and again express

this publicly towards the responsible authorities in our country. I beg you to help in clearing away this wrong view of the facts."

Some Continental Acknowledgments.—In response to recent grants the Council have received letters of grateful thanks, among them from Italy, from whence the Moderator of the Waldensian Church, Prof. Ernesto Comba writes: "As the Alliance has already sent us a donation of £50 the additional gift came as a welcome surprise, and in these days of distress and difficulty we take it as a fresh encouragement and are truly grateful for your prayerful interest in our work." Writing from Athens the Moderator of the Greek Evangelical Churches, Rev. P. G. Longinides, says: "Allow me, please, on behalf of my Committee to thank you and your Council for the grant of £50. Our appreciation and thankfulness are greater seeing that other organisations hitherto helping our Synod are all decreasing their grants to support other fields. Our effort amongst the Mohammedans of W. Thrace and E. Macedonia is also suffering because after July we understand that the support we had until now from the 'Moslem Fund' is to stop." Pastor Monsky of the Vienna Volksmission writes: "Through the local Committee of the Evangelical Alliance we have received a further Sch. 200 for the Oesterreichische Volksmission. For this renewed help we express to your Council our warmest thanks, and assure you that this gift will be used, according to your instructions, for the upbuilding of the evangelical church in Austria." We have also a warm letter of thanks from Rev. Phineas B. Kennedy, acknowledging a further grant by the Council for the Albanian Evangelical Mission, at the same time commenting upon the difficulties as well as encouragements attendant upon evangelical work in Albania.

Rev. Adam Podin writes on May 12th—

From all I can see the busy time is over and you with your whole nation had the opportunity and reason to rejoice and be exceedingly happy and thankful that God had spared and protected your gracious King, and under his reign you have prospered above measure, and could serve God and humanity. I followed the whole proceedings and rejoiced with your nation over God's goodness shown to your King, and through him to you as a Missionary nation. I

EVANGELICAL CHRISTENDOM

listened with tears to the speech of your King and wondered over the humble way and manner in which he made his speech. I could join you in the National Anthem which was like the roaring of the sea and still so lovely as players on fine harps. From the whole of my heart I could pray with you and your nation "God Save the King." On May the 8th, I could only join you in Spirit and prayer as I could not hear through the Radio what was going on in the Royal Albert Hall. But I am sure the Lord was with you, and above all I, as I mentioned in my last letter, had my place among you there as well, and I could again thank God for your happiness which is, rightly speaking, my joy as well.

Under the reign of your gracious Queen Victoria I was converted, under King Edward and King George I have been connected with you and the World's Evangelical Alliance, that, led by the Holy Spirit, picked me out and helped me to bring the glorious Gospel to the darkest places, even the prison cells where men are chained hands and feet, in some cases waiting for their execution. To these and others I was the last messenger before their life's candle was put out.

On May the 1st, I stood up in the prisons at Narva, a town on the bank of the river Narova, near the Russian borders. The services I had arranged beforehand. The day before I felt some tiredness and was going to postpone my work, the prison master, however, begged me to come although weak, so I left my home for the prison. It was a glorious time in every way. I had with me 17 singers from the local Baptist church. Some of my friends had offered money so that I could make glad the sad prisoners.

I went out early to secure bread. No baker had such quantities. One of the bakers made inquiries where I should use so much bread? I revealed to him the secret, telling him that I needed the buns for the prisoners. His testimony was: "As old as I am I never saw a man who has ordered a bun for such a congregation. You are the first man I have met who has done this. As you are doing this I will add on my own account a good part above the price." He was deeply moved and did what he promised and prepared a fine dough! The joy was exceeding great to my congregation when I told them of the kindness of my friends and the deed of the baker. In the last prison, where the Choir helped me, I arranged a programme so that they could sing five hymns. They did their work splendidly. The Lord blessed my message, prisoners were in tears, thanking me for my visit. I thanked the guards for their extra work when they might have been at home. They did not accept my thanks but said: "Please come every Sunday and we will gladly serve you, as we have been blessed as well." Leaving the prison, a large crowd was in the street outside. I wondered at first what this meant but found that the prison window barred with iron staves had been open during the service. The people passing the place heard the sweet singing, stopped and listened. My driver had informed them of my work, and told me: "they heard not only the singing but every word that you preached."

I hope I will hear soon from you and the long expected visit of yours. It will be our joy to meet you on our soil and I hope you will preach the Gospel to my congregation as well.

ADAM PODIN.

Common Prayer.

"Ye also, helping together by Prayer."

"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the outstanding success of the Royal Albert Hall Thanksgiving Service; its glorious witness to Christian unity; its response to national emotions in a setting of loyalty and praise.

That the Silver Jubilee has been so spiritually regarded by the Press as a whole, and for the religious impetus which we may believe has influenced young and old alike.

For blessings of the past twenty-five years in the work of the World's Evangelical Alliance.

LET US PRAY—

For the visit to countries of Europe of the General Secretary and for all with whom he will be brought into contact.

For the Confessional Churches and Christians in Germany, especially for those in concentration camps and in prison for the faith of the pure Gospel of Christ.

For new interest evident in the work of personal evangelization, and for the return of the Churches to the first things.

For "Peace in our time, O Lord," when all must realise that "there is none other that fighteth for us, but only Thou, O God."

For the Protestants of Austria at this difficult time.

For India, and all missionaries in India—that unity may abound.

For all suffering persecution for the sake of the Gospel, especially at the hands of Roman Catholicism.

For those in Spain and Portugal seeking to evangelize, and to unite in spiritual co-operation all evangelical pastors and teachers.

The Primary Tasks of the Church

*Résumé of the 89th Annual Report of the Council of the World's Evangelical Alliance, presented to the Annual Meeting on May 16th**

By the GENERAL SECRETARY

It is not an easy task at any time to present a résumé of an Annual Report of the World's Evangelical Alliance, for much of its work, important as it is, cannot be spoken of or written about, being of a confidential nature, and often concerned with interests calling for diplomacy and wisdom. This year, if I may be allowed to say so, my task is still more difficult, for any reader of the Council's Report must be impressed with the fact that it bristles with information of activities at home and abroad which rival the performance or achievements during any of the eighty-eight preceding years. No other organisation is engaged as is the Evangelical Alliance with matters which are of vital interest to the true unity of the Church of Christ. In their Report the Council gratefully acknowledge the confidence reposed in the Alliance as a central and representative organisation, occupied with matters of national as well as international interest and importance, and constantly being appealed to for its advice and help from all quarters of the globe. Never has its aid been so universally sought as during the year which closed on March 31st, and which we are reviewing to-day. This has been most gratifying to the Council as it affords evidence that the principles and work of the Alliance are regarded increasingly with general and warm sympathy at home and in foreign countries.

A VIGOROUS MOVEMENT.

The Annual Report presents the Alliance, both in its national and international settings, as a vigorous movement, not renewing its youth, for it has not grown old, although approaching its 90th birthday. To some of us the Alliance, especially at this time, is only in its youth, for it is fully conscious of the great and responsible tasks which lie in its immediate pathway. Its convictions remain unchanged, its courage unweakened,

and the God of its founders is our God, in Jesus Christ, the same yesterday, to-day, and for ever.

FIRST THINGS FIRST.

The Report is entitled "The Primary Tasks of the Church." Was there ever, in this country or abroad, a more immediate and urgent call for such an organisation as the World's Evangelical Alliance, to point and lead the way to Christian unity, to Christian reunion if you will, but at all times to insist that first things must be put first, and that the true unity of the Church of Christ, or of the Churches which are called by His Name, is to be found chiefly and only in the recognition of the unity of the Spirit in the bond of peace. If this was recognised as the primary task of the Church to-day there would be a drawing together in faith and fellowship of Christian people everywhere which, like a mighty army, and under the influence of the Holy Spirit, would usher in the new spiritual revival, for which there is evidence of heart-searchings and longings in this and other countries.

THE UNIVERSAL WEEK OF PRAYER.

The Annual Report reveals this in more ways than one. Naturally it sets out some of the cheering reports which have been received from widely separated parts, especially the Mission-Fields of the world, concerning the observance of the Universal Week of Prayer. These reports should be carefully read, as I hope they will be, for they are full of inspiration, and refer to spiritual achievements arising from the power of Christian unity and united Prayer which the Week of Prayer makes possible.

Allow me to quote one or two instances—One writes: "This year the observance

* The Annual Report will be circulated to all Members and Subscribers with the next issue of *Evangelical Christendom*.

EVANGELICAL CHRISTENDOM

of the Universal Week of Prayer has taken deeper root in the life of the Indian Christian Church. All the local Indian clergy were invited in turn to lead our Mission compound meetings. We feel that this Call to Prayer made a special appeal to our Indian brothers and sisters this year because of the momentous changes that are coming to pass around us in connection with the new Constitution of India. The consciousness that our prayers were linked with those of fellow-Christians in all lands was a helpful and uplifting thought that took hold of the imaginations of the leaders, as was evident from the addresses given." That report is from India. Then listen in once more, this time it is Northern Nigeria speaking—"You will be pleased to hear that the Universal Week of Prayer was a time of great blessing here. Ours is a new work, and this is the first year that we have observed it, so everything was new to the Fyam men gathered with us. The service on Sunday morning was well attended, and the people were told about the Week of Prayer which would be observed by followers of Christ all the world over. In the evening we gathered, when it was suggested that we should have a season of prayer, when a number could take part although they had never done so before. There was a real Presence among us as many took part in prayer. We have twenty young fellows here who have put their trust in the Lord, and have made public witness to their faith in Him and their determination to follow Him. It was good to see them realising that in their prayers at this time they were not alone, but linked up with the great Church-Universal." Similar reports received from home and foreign centres, some of which are included in the Annual Report, have been universal in their references to helpful growth of unity, to new spiritual awakening, and to the salvation of souls.

The Week of Prayer is almost a festival among native Christians in the Mission-Field. It is an interesting fact that during the year covered by the Annual Report the circulation of programmes in English exceeded any previous demand, and foreign translations were effected upon a scale hitherto unattempted. So widespread and far-reaching is the organisation which the

annual observance of the Week of Prayer involves that it occupies at least six months of the year with intensive work at the home office, and no Annual Report can do justice to its influence or to the spiritual results which accompany and follow its observance.

THE KING'S SILVER JUBILEE.

A few of the headings in the Annual Report may serve to illustrate the activities of the Alliance in some settings of national and international importance. Under the heading "The King's Silver Jubilee" the fact that it has so recently organised the great Service of United Thanksgiving at the Royal Albert Hall in association with the Silver Jubilee of His Majesty the King will speak in itself of the confidence and central position which the Alliance holds, through which, in matters of national joy as well as of crisis, or it may be sorrow, its services have been and are called forth on behalf of the Christian forces of the nation.

The Report makes reference to the "Codex Sinaiticus," another matter of national importance in which during the past year the Alliance was called upon to play a central part in response to official appeal for its help from the Trustees of the British Museum. In addition to making a grant towards the purchase of the Codex for the nation the Council took immediate steps to bring the appeal before the Christian public, thus helping wider issues and securing the aims of the Trustees.

NATIONAL INTERESTS.

Under the heading of "National Righteousness" the Report chronicles the activities of the Alliance in the matter of the recent Betting and Lotteries Bill, in which it has sought to strengthen in every possible way the hands of the National Government in its determination to carry out by legislation the recommendations of the Royal Commission on Betting and Lotteries. Gambling is one of the greatest evils in this country, as it is any country. As an Evangelical Alliance we believe that "Righteousness exalteth a nation, but sin is a reproach to any people."

A Resolution has been forwarded to the Prime Minister and others, on the subject

EVANGELICAL CHRISTENDOM

of the Abolition of Slavery, the Alliance being officially represented at the Parliamentary Luncheon in July last to celebrate the Centenary of the Emancipation of all slaves in British Dominions.

THE SUNDAY QUESTION.

The attitude of our national life to Sunday observance, a subject which has from the first occupied the close attention of the Alliance, finds mention and steps have been taken during the year to seek to impress upon all alike the national importance of Sunday as the Day of Rest and Worship. Sunday trading is increasing, and calls for vigorous action. The largest united meeting ever convened in the metropolis on the subject of Sunday Observance was convened by the Alliance, and its efforts continue, although it does not spend large sums of money upon advertising the fact.

ANTI-SEMITISM.

An important feature of the year's work was the issue at Whitsuntide of a special and international Call to Prayer on behalf of the Jews in all lands. The draft prepared by the Bishop of Worcester was widely circulated, being translated into some foreign languages; even the Jewish Press asked to be supplied with copies, and a letter of thanks was received from the Chief Rabbi in London.

RELIGIOUS LIBERTY.

In matters concerning religious liberty much important work has been accomplished during the year. It is not possible to convey in any speech the full scope of this difficult and delicate work of the Alliance. It is necessarily of a confidential nature, involving correspondence with Governments and officials which cannot be reported on. Beyond individual cases which have been brought to the attention of the Council, earnest attention has been given to the conditions of religious liberty in the Mission-Field, as, for instance, in the Belgian Congo, and other parts of Africa where conditions are unsatisfactory, mainly due to Roman Catholic influence through what has become known as "Catholic Action."

ROMAN CATHOLIC PROPAGANDA.

There is no more important section of the Council's Report than that dealing with the subject of Roman Catholic Propaganda in this country, and elsewhere, and of the steps, I know I may add the wise steps for the Alliance works with discretion and wisdom, which have been taken in this country and abroad to seek to counteract the determined efforts which Rome is making to convert England, and to recapture the countries of Europe she lost at the time of the Reformation. If you will read the Report for yourself you will gather information which cannot be referred to here owing to lack of time. No more important question is before our Churches or our national religious life at the present time than whether those, sometimes called Christian leaders because they represent for the time being the elected heads of Churches and other organisations, are prepared at all costs to maintain unimpaired our Protestant heritage. This, as the Annual Report points out, is closely concerned with confusing and even spurious movements for what is known as Christian reunion or Church unity in this country, involving the identification with Reformed Churches of those who are admittedly Anglo-Catholic, and who in this connection, secretly or openly, pray and work towards reunion with the Church of Rome, and the ultimate ascendancy in this country of that communion. During the year we have taken steps also to bring to the attention of the Government successive diplomatic appointments which have been of those representing the Roman Catholic Church. A specific instance, which entailed correspondence with the Foreign Secretary, was that of the recent appointment to Norway, a Protestant country where a Roman Catholic Ambassador is scarcely conceivable.

THE DECREE "NE TEMERE."

Then, there is the vexed question of Mixed Marriages. It is nearly thirty years since the Evangelical Alliance convened great meetings to draw attention to the infamous decree *Ne Temere* and its effects upon British marriage laws. No relief has so far been forthcoming, and the Council still call upon his Majesty's Gov-

EVANGELICAL CHRISTENDOM

ernment for legislation which will make it impossible, as it is undesirable, for a foreign power to make use of decrees, papal or otherwise, in this country which run contrary to British laws and civil and religious liberty.

FOREIGN WORK.

A considerable number of pages of the Report are occupied with the foreign work of the Alliance. This has been of great as well as grave importance. In Continental Protestant aid it has freely spent its means to help those who, without the help of the Alliance, would suffer, and might even be unable to continue their work. The religious situation on the Continent of Europe is very serious. It has brought the Alliance into active touch with the representatives of the Evangelical and Protestant Churches in many European countries. The General Secretary has visited some of these, notably Germany and Austria, and as a result steps have been taken, some of which are referred to in the Report, and others of which mention cannot be made in public. We know, however, how grateful those concerned are for the efforts of the Alliance, not only moral and spiritual but financial, for we are glad to report that during the year considerable sums have been made available through the Alliance to help those, especially in Austria, who cannot help themselves. You will find under separate headings reference to important work in Spain, where during the year under the auspices of the Spanish Evangelical Alliance 700 delegates have met in conference, resulting in issues which are of the greatest importance to the future evangelization of Spain. Russia, Estonia, where Mr. Adam Podin, now for thirty years the agent of the Alliance, has continued his apostolic work, Italy, Poland, of which Mr. Chalmers Lyon will speak

presently, France, and generally the subject of "European Protestantism" all find mention. Then there is the work Overseas, India, China, Japan, Korea, and we are glad to report great advance in the work of the Alliance in the Overseas Dominions, including Canada, Australia, and New Zealand.

GRANTS.

During the year grants have been made covering many countries, and directed in all cases to approved agencies, and the work of evangelization. It is not the custom of the Council to make grants for building Churches, its interests are directed to the work of evangelization, the interests of suffering Christians, the furtherance of Evangelical and Protestant witness, and always in token of united Christian sympathy from sister Churches and Christians in Great Britain.

NEW INCOME ESSENTIAL.

I wish it were possible this afternoon to emphasise the great importance of this work, and the urgent needs of new income which it represents. I think when you read the paragraphs devoted to the subjects of Income and Expenditure you will be surprised to learn that all that has been accomplished has been accomplished on an income of less than £5,000, for this year we have had no receipts from legacies. However, the Council are thankful for all that has been accomplished, and to all those who have helped. An endeavour has been made to sketch in brief outline another year's activities; it is not a complete record, but what has been said is a tribute to the grace of God, which has been continuous, and often undeserved, enabling persistence and progress in the varied work of the World's Evangelical Alliance.

Membership

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

Legacies

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make provision in their Wills for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"The World's Evangelical Alliance (British Organisation)."

The King's Silver Jubilee

Verbatim Report of the United Thanksgiving Service at the
Royal Albert Hall, Wednesday Evening, May 8th, 1935

DESCRIBED by organs of the Press in terms such as "The Churches' United Thanksgiving," "A Service of Unity," and "The Family Festival of the Empire" the Royal Albert Hall United Thanksgiving Service will live in the hearts of all present and in history as a fitting tribute on the part of Evangelical Christianity in this country to the glorious and gracious reign of our King and Queen. The great Hall was filled from floor to roof with a vast audience drawn from every class, of all ages, and representative of many religious and philanthropic interests, united in the common purpose of rendering thanks to God for the preservation of His Majesty King George on the occasion of the Silver Jubilee of his Accession to the Throne, and of offering united Prayer that God would continue to bestow His blessing upon our King and Queen, and the Members of the Royal Family.

Throughout the proceedings were characterised by enthusiasm and spiritual fervour which all present felt to be deeply moving and appropriate to the occasion. This issue had been studied in all the preliminary arrangements, involving many weeks of anxious thought and organization, but greatly relieved by the cordial spirit exhibited by all concerned with the great gathering. Perhaps we shall do well to quote, instead of writing ourselves, two interdenominational descriptions of the Hall and the Service, independently written by representatives of two outstanding organs of the religious Press. First then from *The Record*, "The hall presented a wonderful sight. The arena and amphitheatre, the boxes, the balconies extending almost to the roof, were closely packed with people. On either side of the organ was grouped the Silver Jubilee Choir of 1,000, the white dresses of the ladies providing a vivid touch

of colour against the more sombre attire of the rest of the audience. Below the choir was the platform, where, on each side of a table, draped with the Union Jack, at which sat the Chairman, the Bishop of Norwich (Dr. Pollock), one recognised men distinguished in various fields of service, including a particularly strong representation of the Christian Churches. In addition to those taking part in the proceedings, amongst those present on the platform were Lord Stradbroke, Lord Marshall, the Bishops of Portsmouth and Stepney, the Archdeacon of London, Archdeacon Moore of Norwich, Prebendary Wilson Cash, Prebendary Hinde, Prebendary Carlile, Canon A. St. John Thorpe, Dr. F. Bate, Dr. T. W. Gilbert, the Rev. Bryan W. Isaac, the Rev. A. J. Mortimore, the Rev. J. M. Hewitt, the Rev. the Hon. W. Talbot Rice, Dr. Campbell Morgan, Dr. Archibald Fleming, Dr. Kilgour, the Rev. J. Chalmers Lyon, Commissioner Mapp of the Salvation Army, Sir John Reith, Sir John Haslam, Admiral King-Hall, the High Commissioner of New Zealand, the Agent-General for Victoria, the Agent-General for New South Wales, Mr. W. Guy Johnson, of the National Church League, and many others. (*See Plan, p. 105.*)

"The Service itself, in which all could take part, was stately, simple and dignified, passing from prayer to message, praise to homage, without break and without effort. Everyone present must have experienced an uplift of heart. The hymns chosen were well suited to the occasion, as were also the anthems so beautifully rendered by the choir of a thousand voices under the conductorship of the Rev. Carey Bonner.

"Immediately after the Bishop of Norwich had taken the chair, the National Anthem was sung with intense fervour. In a brief opening address Dr. Pollock thanked the

EVANGELICAL CHRISTENDOM

Duke of Kent for attending, and said he would leave the hall surrounded by the gratitude and respectful good wishes of that vast company. The Duke of Kent's address, which followed, was simple and homely in its phraseology, and touched many a heart. Then for a season our thoughts and aspirations were expressed in prayer and praise, led by Bishop Taylor Smith. The Lesson, the same as that chosen for the Jubilee Service at St. Paul's, was impressively read by Field-Marshal Sir William Birdwood. This was followed by the hymn 'O God of Bethel,' and the General Thanksgiving. The Master of the Rolls, Lord Hanworth, a brother of the Bishop of Norwich, gave an address in which he emphasised the value of united worship, and reminded us that we had gathered together to give God thanks for the twenty-five years' reign of a great and good man, of a great and good King. Our intercessions were then led by the Rev. William Younger, President of the Methodist Conference, and, after the hymn 'Praise, my soul, the King of heaven,' by Dr. R. C. Gillie. Letters from the Prince of Wales and the Prime Minister were read by Mr. H. Martyn Gooch, who announced that the Silver Jubilee Thankoffering, about to be taken up, would be given in its entirety to King George's Jubilee Trust, and made an appeal for a generous response. We are glad to know that the total amounted to £261 12s. 6d.

"The last address was given by Lord Bledisloe, retiring Governor-General and Commander-in-Chief of New Zealand, a devoted Christian statesman, whose earnest words made a deep impression. After a brief period of silence we reached the most inspiring moment of this solemn service, culminating in the Act of Homage, the Bishop of Norwich presenting an Empire Call to Thanksgiving and Prayer, as was done by the Council of the World's Evangelical Alliance at the time of the King's Coronation. This Call was comprehensive in character and beautifully phrased, the repetition of the words aloud by the vast audience producing a moving effect.

"After the Grace, and the Doxology, the choir gave a magnificent rendering of the Hallelujah Chorus. The Blessing having

been pronounced, this memorable gathering, which all present will not soon forget, closed with the fervent singing of 'God Save the King.'"

It is always interesting to note how great occasions strike different people in different ways, and the following report (by Miss Jane Stoddart the accomplished representative of *The British Weekly*) is recorded for its own sake:

"A cold, sharp breeze, with a hint of snow in the air, troubled London sightseers in the middle of Jubilee week. The violet velvet of crown and cushion on our Albert Hall programmes looked more seasonable than the wind-tossed lilacs in the squares. Fragile and short at all times is the reign of these loveliest spring blossoms, and against a north-easterly blast they can offer slight resistance. Gleams of sunshine fell towards evening on the green lawns of Kensington Gardens and boats were out for the usual pastime on the Serpentine. Eight thousand people filled the Albert Hall on May 8th, for the United Service of Thanksgiving and Intercession arranged by the Evangelical Alliance. The meeting was so fully reported in the daily papers of Thursday that we may content ourselves with a few personal notes.

"One of the earliest arrivals on the platform was Dr. Campbell Morgan, whose seat was immediately behind the Chairman's. Between platform and Press table rose a bank of pink hydrangeas and green ferns, with tall palms near the gangways. The Rev. Carey Bonner, as conductor of the Silver Jubilee Choir, showed a talent equal to that of Sir Henry Wood. He had with him as choir-master a well-known Baptist layman, Mr. H. L. Hemmens. The organist of the Royal Choral Society, Mr. R. Arnold Grier, played solos from Elgar, Bach and Walford Davies, like one who loves his instrument. A terror has often been added to public gatherings in this hall by the efforts of well-meaning amateurs to produce the utmost possible noise from the organ. A sigh of relief has gone up from patient hearers when the thunderings ceased. Grandeur and tranquillity were united in these majestic solos and in the chorus music from Handel and Mozart.

"The Bishop of Norwich is one of the



Photo Courtesy: Press Photo: Ltd.

THE KING'S SILVER JUBILEE
UNITED THANKSGIVING SERVICE—ROYAL ALBERT HALL
H.R.H. The Duke of Kent addressing the Meeting

EVANGELICAL CHRISTENDOM

bridge builders of the Anglican Church. The newly published volume of Rothschild Memoirs shows how intimately he was associated with the private life of a great Jewish family in his diocese. He received an ovation at the Albert Hall hardly second to that accorded to the Duke of Kent, and he spoke as a master of assemblies. There was gracious tact in his insistence on reading over again the letter sent by the Prince of Wales, from which the Secretary of the Alliance, Mr. Martyn Gooch, had omitted a closing paragraph where his own name was mentioned in words of cordial thanks from his Royal Highness. The collection was devoted to King George's Jubilee Trust Fund. Mr. Gooch had shown all his wonted skill in the organisation of so great a meeting.

"From a seat high up in the stalls I heard without the least difficulty every word of the service and addresses. The Duke of Kent spoke first, as he was going on to further engagements in aid of St. George's Hospital. Nothing could have exceeded the enthusiasm of this representative gathering, whose loyalty to the Throne found expression in singing the National Anthem; in their

splendid welcome to the Duke of Kent, and their applause at every mention of the King and Queen. The thought in many hearts was like that of St. Paul about his people in Philippi: 'I thank my God on every remembrance of you.' Throughout the Empire,' said the Duke of Kent, 'there are people thanking God for the blessings of the King's reign, and the thought that must be uppermost in all our minds to-night is that these blessings may continue undisturbed.' The lesson, read by Field-Marshal Sir William Birdwood, was the same as that read by Dr. Berry in St. Paul's Cathedral. The speeches of Lord Hanworth and Lord Bledisloe were worthy of a national celebration. The ex-Governor of New Zealand has deservedly acquired an immense popularity. He stood beside the earthquake sufferers a few years ago with tenderest sympathy and practical help.

"Two of the most trusted and beloved Free Church ministers, the Rev. William Younger and Dr. R. C. Gillie, led the meeting in prayer, and an 'Empire Call to Thanksgiving' was presented by the Bishop of Norwich."

A verbatim report of the speeches follows:

THE CHAIRMAN:

The Rt. Rev. THE LORD BISHOP OF NORWICH, K.C.V.O.

YOUR Royal Highness, my Lords, ladies and gentlemen, to-night is a part, if I may so call it, of the family festival of the whole Empire. History has not seen such a world celebration of any event before, and the character of it has been remarkable. I felt as I looked about in East Anglia on Monday, in city and countryside, with all the houses and homes decorated, that there was a spirit abroad not of self-gratification, but of universal good will and joy and homage. It has been so, I believe, everywhere.

To-night we have the gracious presence of His Royal Highness the Duke of Kent,

We are profoundly grateful to you, Sir, for adding this touch to our gathering, which we most highly appreciate, especially when we know that it was not easy for Your Royal Highness to be with us. We are aware that for a long time past you have promised to take part in the great effort on behalf of St. George's Hospital, whose best friend you are, and that it is only your kind and extraordinary consideration which led you to identify yourself with this gathering at this earlier hour. We fully understand that in a few moments Your Royal Highness will be bound by the exigencies of the case to leave the Hall; but let me assure you, Sir,

EVANGELICAL CHRISTENDOM

that you will leave it surrounded by the gratitude and respectful good wishes of this vast company.

The central figure, of course, in all our commemoration is His Majesty the King, with Her Majesty the Queen at his side. In all our prayers and praises and speeches we shall dwell on the thought of the King, and of what under God we owe to his reign. The King is the bond of Empire, and this makes us the more pleased that Lord Bledisloe, who has so recently returned from his notable Governor-Generalship of New Zealand, is one of our speakers. He may tell us something of the Christian foundations of our Empire. Of my brother, Lord Hanworth, I will only say that the Master of the Rolls may rightly be considered to represent that ordered liberty which is the pride and joy of our country and Empire, maintained under His Majesty by the justice and universal supremacy of English law throughout the Empire. "One King, One Law, One Family." When we speak of one family, our thoughts rise to our Father in Heaven, the one God and Father of all, Who is above all, and through all, and in all. When in Christ's name we bow our heads before Him to-night in prayer and praise, we are thankful that in this huge assembly, and among those whom we represent, if there may be diversities of opinion, we have the same Spirit, the same Lord. On such a day there is a wide fellowship among us, the fellowship of a common loyalty and love towards a great man, our King, the fellowship of the Holy Spirit animating our access to the Throne of Grace.

Earlier in the day I ventured in your name to send this telegram to His Majesty the King:

"A great company under the auspices of the World's Evangelical Alliance (British Organisation), come from all parts of the United Kingdom and the Dominions beyond the seas, assembled in the Royal Albert Hall, united in thanksgiving and intercession, beg to submit to Your Majesty an expression of loyal devotion and heartfelt

congratulation on the memorable occasion of the Silver Jubilee of Your Majesty's accession to the Throne. Deeply conscious of the close personal interest of Your Majesty, Her Majesty the Queen and members of the Royal Family in all that concerns the Christian unity and co-operation for the furtherance of the Gospel of Christ Jesus our Lord, it is the earnest prayer of us all that many years of health and happiness may be vouchsafed to Your Majesty and to Her Majesty the Queen, and that the peace of God may continue to surround your Throne and Empire."

And now, Sir, we will be very grateful if you are able to say a few words to us before the time of your necessary departure arrives.



**THE KING'S SILVER JUBILEE
UNITED THANKSGIVING SERVICE—
Royal Albert Hall.**

The Chairman, the Bishop of Norwich, speaking, preliminary to the speech of H.R.H. The Duke of Kent

EVANGELICAL CHRISTENDOM

HIS ROYAL HIGHNESS THE DUKE OF KENT, K.G., K.T.

TO-NIGHT we are assembled here to celebrate the Thanksgiving Service of the Silver Jubilee of the accession of His Majesty. For the official service St. Paul's Cathedral was too small to hold more than a fraction of those who wished to take part. The Royal Albert Hall, although it holds eight thousand people, has proved scarcely more adequate, for the number of people who would have liked to have been present here this evening would, I understand, have filled a Hall five times the size of this one.

When I received the invitation to be present at this service, I was away in the Colonies, and coming as it did from Sandringham, where the Bishop of Norwich had been staying, the invitation brought back many memories of my family life at home.

There is a passage in the Act of Homage which sums up these memories, and which I should like to quote. "It is everything for our country that at its head stand the King and the Queen, showing forth in their own family life ideals which come within the range of high and low, rich and poor. The beauty of home life is often spoilt by selfishness, inconstancy, pleasure-seeking and extravagance. But the King has declared: 'The foundations of national glory are set in the homes of the people'."

What could be a truer saying, or one

better fitted to this special occasion? Not only is this a service in celebration of the Silver Jubilee of His Majesty's reign, but a service held in the homes of the British Empire, and a service which is being translated and used throughout the Empire. It is a service of unity. There are thousands—I might even say millions—in this country who have ties with the most distant parts of the Empire that are closer and more personal than those of the ordinary Englishman. I am sure that to them it must be a great joy to realise that the prayers that they are offering here to-night are also being offered by those near and dear to them in the far corners of the world. Throughout the Empire there are people thanking God for the blessings of the King's reign, and the thought that must be uppermost in all our hearts to-night is that those blessings may continue undisturbed.

I have just had the following telegram from Buckingham Palace:

"I am glad to know that you are able to attend the meeting of the World's Evangelical Alliance, British Organisation, at the Albert Hall this evening. Please convey to all present my sincere thanks for their kind congratulations and good wishes on the occasion of my Silver Jubilee."—GEORGE R and I.

THE MASTER OF THE ROLLS, P.C., K.B.E.

THE question is sometimes asked, Why should we be gathered together, why should we go to our church, our meeting-place, our chapel on occasions, week by week or on other occasions? Is it not sufficient that we offer prayer in our privacy, in our closet? The best answer to that question is given in the opening words of the liturgy of the Prayer Book of the Church of England, a Book which many use and which we all of us admire, the Book of which Mr. Froude, the historian, wrote that it has chimed like

church bells to generations of Englishmen. And the simple answer is this, that we should "assemble and meet together to render thanks for the great benefits that we have received at God's hand." That is the first reason for gathering together. The second is to give Him praise. The third is to read God's Word, and the fourth is to offer prayer.

To-night we are here for the first of those purposes. We are gathered here together to render thanks for the great benefits that



Photo "Daily Herald"

THE KING'S SILVER JUBILEE
UNITED THANKSGIVING SERVICE — ROYAL ALBERT HALL
H.R.H. The Duke of Kent addressing the Meeting

EVANGELICAL CHRISTENDOM

we have received at God's hand, to render thanks for twenty-five years of the reign of a great and good man, of a great and good King.

It has been told us of Queen Victoria that when as a girl of eighteen she was called to her supreme post, she made her remarkable resolution, simple in its terms, "I will be good." And it is said that she thereby invented a new rôle, which in the then recent years before 1837 had not always been attached to the Throne. She carried out her resolution to the full. Those of us who can recall the Jubilee of 1887 and the Diamond Jubilee of 1897 will remember the worship in which she was held. Also those of us who can remember the day when she was carried to her last resting-place, can recall the homage, the respect, and the love which accompanied her; for we all felt we had lost a great and majestic personage. That fine, that magnificent example has been carried out by King George and Queen Mary, who have followed her steps in full measure.

Let us glance at the Kingship for a few moments. It is not a figurehead, a focus of pomp and ceremony in hallowed and gorgeous clothing. It is the corner-stone of the Empire; that Empire composed of self-governing nations, who could cut adrift from it if they willed, but who do not, and who are attached to it by sentiment.

There was a remarkable tribute to the force and power of the British Empire in an American paper to-day. "The Empire," says the *New York Times*, "may be held together by the slenderest link of sentiment whereof the King is the living symbol, but that link under stress has proved already as strong as the hardest steel."

Years ago, in the Royal Gallery in the Palace of Westminster, at a gathering of representatives of the British Empire, I heard General Smuts deliver his famous speech on the value of our Kingship. He expressed the view, now, I think, accepted by all, that it is the tie that holds us together. And if we believe, as we do believe, that the British Empire is the greatest factor for peace in the world, then truly we need to thank God that we have been blessed with a King and Queen who fill the requirements

of their great office in full measure, and afford that link which is at once the tie and the bond of sympathy among us all.

Yes, who fill their great office. I say office advisedly. There are few harder workers than His Majesty the King. Ministers of the Crown come into office and go out of office, and are glad to seek relief from the cares and responsibilities of it. Advisers to the King may come and go, but he is always in office, till he reaches the last moment of his life.

I remember on one occasion having the honour to be invited to a house at which he stayed for one night, with the prospect of having a day's shooting on the morrow. One night only! He said that after dinner he would be able to accord twenty minutes in the drawing room for conversation among the guests who had been invited to meet him, but after that he must go back to his work, for he said, "My man is coming down." I ventured to say, "Surely, Sir, for a single night you would not have your King's Messenger to bring you boxes and work?" He said: "Far otherwise. I shall get to work, and go on with my work till it is done to-night." There are not many of us who, seeking relaxation for twenty-four hours, would carry with us the toils and anxieties that belong to official duties. Yes, for the consideration of all State papers comes to him. His signature is required to many, many documents, and his own individual attestation is required for official and for authoritative purposes.

At the Public Record Office we treasure the signature of the first King of England who was able to write his name. All his predecessors had signed documents by making a mark, or sealing with a seal. Richard II. was the first King who could write his name. It may well be thought that some of those who are his successors might wish that a similar difficulty might relieve them of the burden! But more official, more regular service is never allowed to interfere with an act of touching sympathy, of friendliness and kindness.

For all those great factors we are grateful to Their Majesties. We welcome the opportunity of saying what we hold in our hearts. We are ever grateful to them for their watchful loving-kindness to their subjects;

EVANGELICAL CHRISTENDOM

for their reign, which is properly and rightly called glorious. But let us to-day remember in this great building, with its magnificent assembly, that we are gathered here not

merely to talk of the glorious reign of His Majesty the King, but to render our thanks, our grateful thanks, to the King of Glory Himself.

THE LORD BLEDISLOE, P.C., G.C.M.G., K.B.E.

My Lord Bishop, my Lords, ladies and gentlemen, in the course of this service we have thanked God for the love and loyalty borne to our Sovereign by a great family of peoples in all parts of the world. I have recently returned from presiding in the King's name over the most distant of those peoples. The great family of the Empire contains no nation more loyal to the Crown or more deeply attached to the Motherland than New Zealand. This applies to Europeans and natives alike. Indeed, throughout the whole British Empire no more lovable and no more loyal coloured people are to be found than the Maori race. To what, it may be asked, is this two-fold attachment due? The answer surely is that Great Britain, under a succession of Christian monarchs, has brought to New Zealand, as well as to the other Dominions, peace and ordered progress based from the outset emphatically and indisputably upon the fact that they have been Christians in deed as well as in name, and that they have ruled over a Motherland whose greatness has been built up upon the sure foundations of our Christian faith.

Our King, let us remember, is the only personal link of Empire, a fact which has been emphasised and become more apparent with the steady emergence of the Dominions into completely self-governing communities of equal status with the United Kingdom.

During the beneficent reign of our present Sovereign, while in other parts of the world monarchies have crumbled and States have been disintegrated, it is noteworthy that within the British Commonwealth of nations Empire solidity, Empire confidence and Empire idealism have grown progressively, to a degree surely without parallel in the whole history of the world. That has been due in paramount measure to the conscious-

ness that the British Throne is established in righteousness, and that there flows continuously from it, and from the Royal House, an outstanding example of character and conduct based on the Christian ethic.

It is not unusual to commend Governors and Governors-General on the expiration of their terms of office on the alleged success of their pro-consular administration; but no one knows better than those of us who have occupied those posts that the main secret of any success we have achieved, that indeed our greatest asset, is the man we represent, and that high standard of integrity and public duty, coupled with simplicity and harmony of domestic life, which he and his gracious Consort set to all classes of people within our far-flung Empire.

In New Zealand recently there occurred three events which did far more to strengthen a loyal devotion to King and Empire than the whole of my efforts as His Majesty's representative for the last five years.

One of them was the sound of the King's own voice, transmitted in person by radio, his beautiful Christmas message of peace and good will to what he called so happily and familiarly his Empire family thirteen thousand miles away.

Another was a similar experience when several hundred thousand New Zealanders heard by wireless telegraphy Their Royal Highnesses the Duke and Duchess of Kent pledge their troth each to each other in Westminster Abbey, in the simple dignity of our Anglican marriage service, as clearly and distinctly as any of the great congregation which on that occasion filled England's most historic fane.

The third was the fact that prior to one of the merriest Christmases that His Royal

EVANGELICAL CHRISTENDOM

Highness the Duke of Gloucester ever spent, he knelt with us at the altar in the Cathedral at Auckland as a participant in our Christmas Communion.

In these matters, at least so far as the Overseas Empire is concerned, our Royal House, led by His Majesty the King, is ever doing a signal service alike in the cause of religion and in that of Imperial unity and of respect for the old Motherland.

We Britons are tremendously reluctant to wear our religion on our sleeves, but is there not a danger lest in our outward concealment of it, in our daily lives and avocations, we gradually divest ourselves altogether of the garment of righteousness, or at least of the power at any time of need to throw it over those who are shivering in the chilly environment of godlessness, apathy or ignorance of the true Faith?

This leads me to make an appeal to those who, while living in the Homeland, have continually at heart the welfare of their brethren who dwell beneath the Union Jack in our overseas territories. As we close to-day a quarter of a century of the King's reign, we stand, let us remember, on the threshold of another like period of our national history; and we need, while thanking the Almighty for the many blessings which we have enjoyed in the past twenty-five eventful and anxious years, to pray for courage and vision to enable us each and all, to make the Homeland the source of continuity, strength, enlightenment and moral stability to our fellow subjects, both white and coloured, in other parts of the Empire.

Our responsibility in this respect it is impossible to exaggerate. In this connection I want most earnestly to urge you to see that neither British literature, particularly British novels, of which, per head of the population, New Zealand is the largest consumer in the Empire, nor British cinema films, shall be a source of juvenile demoralisation, or of the diminished prestige of Great Britain, particularly among our native races; or, if I may be allowed to

add, a factor in effecting the disruption of that family life of which our Royal House is the outstanding pattern.

We must ever remember that our Dominions reflect the social life and outlook of the Mother country with a rapidity and accuracy which are truly remarkable, a fact which magnifies enormously our national responsibility as a moral exemplar. What has been called the priceless gift of British citizenship is in future to be shared with our fellow-subjects overseas. Let us see that it consists not merely of worldly enrichment and improved economic welfare, but of an untarnished heritage of spiritual and moral enlightenment which alone can make worldly prosperity a true source of happiness.

In pursuing this object, all those who call themselves Christians must surely stand shoulder to shoulder, to whatever branch of the Christian Faith they may belong. If Christian reunion be for the present impracticable—and let me tell you it is not so entirely in the Dominion from which I have lately come—let there at least be a mutual trustfulness, and a sturdy determination amongst us all to co-operate in the spirit of this great gathering of all denominations to raise the moral and spiritual standard of this, the greatest Empire in the world, strengthened in that determination by the happy consciousness that we have at our head a righteous monarch, who like ourselves owns humble allegiance to the King of kings.

Well, ladies and gentlemen, we have given our Silver Jubilee Thankoffering, and it will be devoted to a great purpose—that of promoting the physical and moral welfare of the Youth of the Empire. But surely the best of all thankofferings for the blessings and the mercies which we have received during the twenty-five years of His Majesty's reign will be our determination, one and all, to make His Majesty's Empire during the next quarter of a century a better, brighter, happier place to live in. Let us, indeed, all in the truest sense be Empire builders.

EVANGELICAL CHRISTENDOM

13. Rev. T. T. James
(Chairman Congregational Union)
14. Dr. Archd. Alexander
(Moderator Presbyterian Church of England)
15. Rev. the Hon. W. Talbot Rice

6. Rev. W. Younger
(President Methodist Conference)

5. Archdeacon of London

4. Field-Marshal
Sir. W. Birdwood

3. Bishop Taylor-Smith

2. The Earl of Strathbrooke

1. H.R.H. The Duke of Kent

THE CHAIRMAN
The Bishop of Norwich

7. Mr. H. M. Gooch

8. The Master of the Rolls

9. The Lord Bledisloe

10. Dr. R. C. Gille

11. The Bishop of Stepney

12. The High Commissioner
for New Zealand

18. Battery to the
Duke of Kent

20. Lord Marshall

21. Lord Clwyd

22. Dr. G. Campbell Morgan

23. Archdeacon Moore

24. Sir E. Bennett

25. Adml. Sir G. F. King-Hall

26. Comr. Stephen King-Hall

27. Sir J. Haslam

27a. Sir John Reith

53. Rev. J. Colville

52. Dr. Robert Bond

51. Dr. Lewis Robertson

50. Commissioner Mapp

49. Dr. Archibald Fleming

48. Agt. General for Victoria

47. Agt. General for N. & Wales

46. Commissioner Lamb

44. Rev. J. Patten

43. Prebendary Cash

42. Dr. F. Bate

41. Rev. J. R. Temple

40. Prebendary Hinde

39. Dr. Kilgour

38. Dr. J. C. Carlile

37. Rev. J. M. Hewitt

36. Rev. B. W. Isaac

35. Rev. E. S. Carr

34. Rev. R. J. T. Bagnall

33. Mr. Harold Sully

32. Prebendary Carlile

31. Rev. Lionel Fletcher

30. Mr. A. Lindsay Glegg

29. Rev. W. H. Aldis

28. Mr. H. L. Hemmens

57. Rev. E. W. Smith

56. Mr. J. R. Chown

55. Mr. Arthur Black

54. Rev. T. Cocker Brown

51. Dr. MacLagen

50. Rev. Charles Clark

49. Rev. E. A. Carter

44. Rev. H. Earnshaw Smith

45. Rev. Carey Bonner

46. Dr. Gilbert

47. Canon A. St. John Thorpe

48. Rev. A. J. Mortimore

49. Rev. B. Grey Griffith

50. Rev. A. M. Chirgwin

51. Rev. W. L. R. Caley

52. Rev. W. J. Noble

53. Rev. W. J. Southam

54. Rev. W. W. Martin

55. Mr. J. Kessit

56. Mr. W. Guy Johnson

THE KING'S SILVER JUBILEE
Royal Albert Hall United Thanksgiving Service
PLAN OF PLATFORM

16. The Bishop of Portsmouth
17. Rev. J. Chalmers Lyon
18. Mr. H. Ernest Wood
(President British Union of G.R.)

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[Ed.]

Conference of Spanish Pastors Under the auspices of the Spanish Evangelical Alliance, which is much occupied with the question of evangelization in Spain, and with all that concerns co-operation between all Spanish believers, a Conference of Spanish Pastors recently took place in Valencia.

In spite of the facts that the situation in Spain is not very satisfactory, and that the Spanish pastors are as poor in means as they are rich in faith, many pastors attended the Conference, all the denominations and organisations in Spain being represented: Episcopalians, Presbyterians, Lutherans, Methodists, Baptists, Brethren and independent groups, in all some seventy pastors.

The subjects discussed were of much importance, especially those which referred to new methods of evangelization, self-support, co-operation between the Churches, itinerate pastorate, joint hymnbook, workers' pensions, etc. The work done by the Conference forms a real record. The gatherings in the morning, afternoon, and evening, occupied more than ten hours a day of united work apart from what was done privately. Gatherings in which were the greatest enthusiasm and the most pleasing fellowship were held in the Episcopal Church and in the two Baptist Churches, these three being the places of worship in Valencia, so that in everything the motto of the Alliance was realised: "We are one body in Christ." Thus, the Spanish Evangelical Alliance goes on from strength to strength. Let us not forget to remember all pastors and workers in Spain and Portugal in our prayers.

Evangelicalism in Modern Greece Our readers are aware of the close association of the World's Evangelical Alliance with the Greek Evangelical Churches, which it is our desire to help in every possible way. Courage and devotion,

not only to duty, but to the pure Gospel of Christ, are virtues which characterise pastors and people alike. The Eastern Orthodox Church frowns on the Evangelical Churches, and often persecutes its pastors, but the resented minority has a mission of its own for Christ and the Gospel, and prosecutes it bravely. It is only since 1871 that the first Greek Evangelical Church was erected, at Athens, and the writer has been privileged to preach in its pulpit. It stands at the foot of the Acropolis, opposite to the Arch of Hadrian, its present Pastor being Rev. P. G. Longonides, who is also Moderator of the Assembly. We have received an interesting booklet on the subject of the Evangelical Movement in Modern Greece, written by Mr. Michael Kyriakakis, a young student whom we had the pleasure of receiving at the Alliance House in London last October, and who is now completing his studies for the ministry in Greece, at Edinburgh.

Religious Liberty in Greece

In the booklet referred to Mr. Kyriakakis refers to the subject of persecution in Greece, which is not even yet a thing of the past, for as we write the Council of the World's Evangelical Alliance are engaged upon representations associated with the island of Corfu, to which Mr. Kyriakakis refers in the following extract from his publication. He says: "There has been a marked change in the attitude of Greek public opinion towards the Evangelical movement during the past 30 years, at least in Athens, Piræus, and the other big towns. When I joined the Evangelical Church of Piræus, I found amongst its members an old doorkeeper of the church, who told me a very moving story of the last act of overt persecution which took place at Piræus in 1892. During the worship on the Sunday afternoon the little church there was surrounded and attacked by a

EVANGELICAL CHRISTENDOM

mob of roughs, stirred up by the priests. The congregation was maltreated, and the pews, pulpit, Bibles, and hymn books were carried out and made into a bonfire in the adjoining square. The old doorkeeper was then a policeman, and instead of doing his duty in keeping order, he helped the persecutors in their unholy work. A short time later the same man was converted, resigned from the police service, and dedicated himself to be the door-keeper and sweeper of the church. He continued in this office for many years without any payment at all till he died, three years ago. Nowadays such a persecution is unknown in Athens or Piræus, where we are free to preach and worship according to our own conscience. Our services are attended very often by large numbers of outsiders who, while avowedly Orthodox, come with profound interest to hear the preached Word. Unfortunately I cannot say the same for all the country. In small towns and villages, where the civic authorities share with the priests their ignorance and fanaticism, we have still trouble. Very often our brethren suffer disturbances on the part of the police, and sometimes under false statements they are sent to prison. Two years ago five of our simple brethren of a small island—Aegina—were sentenced to a month's imprisonment. It is taken for granted there that, because we are no longer members of the Greek Orthodox Church, we are not patriots, and many a time we are confused with Communists and atheists. Not long ago a Christian lady in the island of Corfu was sentenced to three months' imprisonment because she brought to the Evangelical faith a good number of her relatives. In a village of the same island two young Christian men were arrested on no other charge than that they propagated Gospel truth."

The German Church To-Day On another page we quote a letter on the subject of religious liberty in Germany in which attention is drawn to the fact that a great struggle is in progress in Germany in which the oldest Church of the Reformation, that of Germany, is undergoing a religious revolution the issues from which cannot be foreseen. As the situation

seems to change almost daily it is not possible to state facts incidental to the struggle, but it cannot be too widely known that in Germany to-day pastors and others otherwise loyal to the State and without reproach are in concentration camps or imprisoned for their loyalty to Christ and the Evangelical faith. In a recent broadcast on the subject from London, Dr. Adolf Keller gave a helpful account of the present situation, and we have his permission, and that of the Editor of *The Listener*, to quote from the published statement. As our readers know the struggle in the main is between two contending movements, the German Christian Movement and the Confessional Synod. Of the German Christians it may be said they represent a religious movement which tries to combine the Gospel of the Reformation with the new message of National Socialism. Of this movement Dr. Keller says:

According to them, the Church must follow the nation. She must not, this time, miss the opportunity to understand the soul of the people, as she did when Socialism stirred up the hopes of the masses. The Church has not only to feel the pulse of her people in a cool and objective way; she has to share the suffering and also the enthusiasm of a rising nation. She must be thankful for a God-given leader, for the rebirth of national ideals, and has to transfigure them with the light of her divine message.

Reichs-Bishop Müller, the leader of the official Church, which is closely connected with the German Christian Movement, has frequently said that he believed in the Gospel of Jesus Christ, but also in the intrinsic religious values of the German nation. An unfortunate compromise between religious and political aims, between Christianity and nationalism, is the result.

The Confessional Synod This outlook on Christianity is vehemently opposed by the Confessional Churches, persecuted, but not cast down, whose stand for the faith of the pure Gospel, as declared in their recent Manifesto, read out in hundreds of Protestant Churches in Germany during the first Sunday in Lent, has been and, under God, will be another Crusade, saving Germany from the atheism and paganism which threaten the country as a whole. Of this movement Dr. Keller says:

They abhor the new Gospel of the blood and the race and the State. Their slogan is not that of the German Christians: "Forward with a

EVANGELICAL CHRISTENDOM

National Movement!"—but "Back to the Reformation! Back to the Bible and the Word of God!" They recognize the rebirth of the life of the nation, the necessity of a leader, but they refuse to recognise in spiritual matters any other authority than that of the sole Lord of the Church, Jesus Christ. They refuse to confuse politics and the Gospel. They object to a natural theology which finds God's revelation elsewhere than in the Bible and in the Word of God as given in the Gospel of Christ.

This movement began with the resistance of hundreds of pastors to the ecclesiastical decrees by which Reichs-Bishop Müller tried to assimilate the Church into a political system. His aim was to form a great united national Church, irrespective of historical confessions of faith. Resistance to this dangerous confusion, and compromise in matters of faith was at once aroused. Reichs-Bishop Müller and his associate, Dr. Jaeger, in vain used violence to subdue the revolting pastors of this Confessional movement. Hundreds were deposed, bishops and professors were sent away, churches were closed or occupied by the police, free speech was forbidden, intrepid leaders like Bodelschwingh or Dibelius were muzzled, books and outspoken periodicals were suppressed. Even the legal basis of the Constitution was abandoned. Force went before right; national ideals before the inviolable right of conscience.

In vain!

The result of such forceful measures was just the opposite of what was desired. The violated conscience rose in a mighty storm of protest, and felt once more compelled to confess its faith. Fraternities of pastors in the Rhineland and all over Germany took the lead: congregations and Churches followed. A protest movement, which could no longer be ignored by the Government, swept over the country. When Bishop Wurm of Württemberg and Bishop Meiser of Bavaria were deposed, the Evangelical Church people did not follow the imposed shepherds, but their own acknowledged spiritual leaders, and a fellowship of faith was formed thereby such as the German Church had not seen since the time of the religious wars. The old experience became again true—that persecution and suffering awaken and deepen spiritual life.

This Confessional group did not leave the Church. On the contrary, they claimed to be *the* Church, the real Church, the authentic Church of the Reformation. This conviction was solemnly confirmed in several Confessional Synods at Barmen and Berlin. A new leader was elected in the person of Praeses Koch of Westphalia, then Bishop Mahrrens from Hanover. Germany had again the rare spectacle of a militant Church confessing her faith and willing to suffer for the sake of the Gospel and defending its message against un-Evangelical influences and falsifications. In this defence of Christian truth against an un-Evangelical compromise with political ideals, theology plays a much larger part in Germany than anywhere else in the world. Nobody can understand the German Church conflict without having an idea of the underlying theological convictions.

The Roman Catholic Church in Germany It is an anomaly that while the Vatican and its organ breathe out threatening and slaughter to anything and everything Protestant large sections of Roman adherents are finding substantial grounds for co-operation with Protestant Churches in the menace of atheism and the anti-God movement in Soviet Russia and the paganism which threatens the German State. Of this Dr. Keller remarks:

Given the importance of the Roman Catholic Church in Germany in the present struggle, a few words must be added concerning her position. In spite of a Concordat concluded with the State, the Roman Church resents deeply, and in the same way as the Confessional Church, any "totalitarian" claim of the State, any interference of political leaders with matters spiritual, any compromise of the Christian doctrine with Nordic tales and a modernist gospel of blood and race. Cardinal Faulhaber said, for instance, in a sermon a short time ago: "We have not been redeemed by German blood, but by the precious blood of our Lord Jesus Christ"—a truth to which Catholics and Protestants alike subscribe. A common Christian front is therefore in process of formation between Evangelicals and Catholics. Both feel threatened by the new German Faith Movement. Evangelicals as well as Roman Catholics resent, as Archbishop Groeber of Fribourg quite recently stated, the formation of one united National Church including the Roman as well as the Evangelical Church.

The German Faith Movement Another movement remains to be spoken of, the German Faith Movement.

It is a comprehensive name for quite a number of religious groups whose common denominator is their hostility to Christianity. They believe in the religious forces inherent in mankind. It is the mysticism which manifests itself whenever old religions and cultures are about to disintegrate. They call themselves pagans, and take it as a name of honour, which was long ago a prophecy of Friedrich Nietzsche. What is this neo-paganism? For certain groups of this German Faith Movement it means the going back to old Nordic tales of Germanic gods and heroes, who symbolise a new ideal of honour, strength and discipline. For other groups, this neo-paganism means the reverence of the God in man, as He was known to old Aryan tribes who discovered the astounding identity of the Atman and the Brahma—the soul and the Godhead. God, for them, is not far away in a transcendent heaven. He is active and present in the mystic values of a noble blood and race. Every new revelation and all forces of good derive from this everflowing source of life.

We see that this neo-paganism is not of a materialistic type. We are confronted here with a new wave of mysticism, which has always

EVANGELICAL CHRISTENDOM

found God in the soul. So did great mystics of India as well as those of the Western world. No wonder that some of the leaders of this neo-paganism, such as Professor Hauer of Tübingen, or Dr. Rosenberg, the chief of the cultural propaganda of National-Socialism, see in the teachings of the great mystic, Meister Eckhardt, the true religion for the German people. This mystic of the thirteenth century compares God to a spark kindled in the depth of the human soul. We are assisting here at the birth of a new myth, more and more opposed to the Gospel. Herr Rosenberg wrote a book entitled *The Myth of the Twentieth Century*, which has a tremendous circulation—far more than a million copies. It has become a kind of holy bible for the modern pagan group. Its influence especially on the young generation, is enormous. It instils into the young minds a real disdain for the "contemptible little army" of Christians still adhering to the old Gospel, and so powerless to solve the problems of modern man and our present society.

Cross and Swastika It will be evident that there are in all no less than four parties contending for the soul of Germany. There are other competitors, as, for instance, General Ludendorff, whose recent utterance on the occasion of the celebration of his seventieth birthday is reported as stating that he was a heathen, and proud of the fact. "If the English people" he stated "wish to remain Christian, it is their own affair, but then they will descend more and more from their former heights." After commenting upon this, and recording a blasphemous document, *The Bible for Germans*, which transforms the Apostles Creed into a declaration of German paganism, Dr. Keller concludes his review with the following summing up of the present situation:

The religious struggle between these four parties is not yet over. Peace seems to be quite as far away from religion as from politics. During the last few weeks the State has therefore threatened to give up its neutrality and to impose its own solution on the struggling parties. Formerly Adolf Hitler had declared that the new National-Socialist State wishes to protect the Church and even to be her friend, her good comrade.

But a few days ago he said: "My will has to be your faith!" The Minister of the Interior, Herr Frick, sounded a warning quite recently and the Minister of Education, Herr Rust, said on April 4th, at Cologne, that the State has not to thrash out dogmatic formulas, that National Socialism stands firmly on the basis of positive Christianity, but that "positive" means fertile and practically efficient work. Adolf Hitler, he said, would protect the cross on the Churches, "but we shall also hoist the swastika, the crooked cross, on our sport places."

The official neutrality of Adolf Hitler in the present conflict has practically already been replaced, quite recently, by the use of State force against adherents of the Confessional Synod. The Confessional Synod of the United Church of Prussia issued a protest against the official doctrine of the National Socialist State. They declared that the State holds its dignity and power through the command and gracious ordinance of God. The Christian, they said, is acknowledging with obedience and thankfulness the authority of the State as established and limited by the Word of God. For that reason she must not yield to the conscience-binding totalitarian claim which the new religion ascribes to the State.

When this courageous statement was read from many pulpits, five hundred pastors were arrested, of whom fifteen are still now in prison or in concentration camps. They suffer for Christ's sake. The Church is again beginning to be a Church of witness to the Gospel and a champion of spiritual liberty. Force, oppression and persecution could never in history quench the fire of faith even if the Church had to go down to the catacombs. The present conflict between State and Church is indeed paralleled by a rebirth of spiritual life wherever the Church remembers that Christ's way leads towards the Cross, towards final decisions for or against Him.

The Evangelical Movement in Czecho-Slovakia

Without any reference to the Evangelical Alliance, which has rendered signal services to old Bohemia and to Czecho-Slovakia, Prof. Dr. Zilka of Prague outlines the tasks of Protestantism in his country as follows: "Concretely and practically the present tasks and ideals of Protestantism in the Czecho-Slovakian Republic present themselves to me in the following way: Protestantism in Czecho-Slovakia is weak in consequence of its lack of unity. One million Protestants are divided by national and denominational differences. These differences, however, can be bridged over and made tolerable and useful by the injunction of the Gospel and by Evangelical practice. Some years ago a Church Alliance was founded. But one Czecho Church stays outside on account of dogmatic reasons of its Church ideas. The Germans and the Magyars do not come in from national reasons. On the other side stands the Roman Catholic Church as a solid unity transcending all national differences. It is a commandment of the hour to bridge over all denominational and national differences and to develop the Church Alliance. The Protestant Churches have the duty to make felt their democratic, constitutional

EVANGELICAL CHRISTENDOM

principles, arisen out of the Reformation conception of Christianity, in the political life of nation and state, against Fascism as well as against Communism, against extreme, intolerant nationalism and anti-semitism. The Protestant Churches must not confine themselves to the cultivation of individual piety, but must derive social, collective consequences from the principle of love of one's neighbour, of brotherliness, of justice. The Protestant should have a deep and fine understanding of the needs of the time and with Christian ideals anticipate the development for the future, to make Christianity the leading, creative, spiritual power of progress. The Protestant Churches should concretely stake everything to preserve world peace. Every war, without doubt, destroys spiritual values, and especially religion. Creative, heroic, self-denying work in these directions is the best way to the salvation of erring mankind that has gone astray. Is this programme really adequate for any country or community of Protestant Churches faced by atheism and communism on the one hand and old-standing hatred by Roman Catholicism on the other? We believe there are those in Czecho-Slovakia who would emphatically answer 'No'."

The Situation in Russia "I believe the atheism of Russia will fall . . . I believe German heathenism will be discredited . . . and I believe in spite of the war-mongers and the peculiar perils of to-day . . . that truth and peace and justice will be established on the earth. I face with the spirit of realism every danger there is, and do not pretend things are bright when they are not, but even against appearances, believe this—that God holds the Throne, that we may labour to do His will, and greater is He that is for us than all that can be against us." Dr. J. H. Rushbrooke, President of the Baptist World Alliance, and ex-President of the Free Church Council, concluded an address at Bury St. Edmunds recently with these words. The European situation calls for some such tonic, and if all cannot be equally optimistic, we can at least be thankful for great souls who lead to brighter worlds, and point the way. In the address referred

to, Dr. Rushbrooke reviewed the present situation in Russia and in the course of his remarks said: "there was a tremendous Anti-God movement achieving success throughout Russia. The old Church of Russia stood against any movement in the direction of democracy and freedom and was opposed to education. When the majority of people knew no other Christianity than that and regarded the messengers and representatives of Jesus Christ in the persons of priests as against democracy, education and enlightenment what was likely to happen? This. Knowing no other type of religion and no message given in the name of God they said, 'We will have nothing to do with religion.' A great deal of the blame for the atheism in Russia to-day rested upon the old Church which was unworthily representing Christ. 'The Church must keep her spiritual life fresh, her contact with the Lord Jesus constant, her sympathy with the people must be free and continuous, and she must courageously stand to declare the whole counsel of God.' Everyone knows the tremendous difficulties in Europe. 'We have our own vision as Christian people of this world God has made . . . and when we bring our religious faith to bear we are sure of this—God will not be finally defeated.' There would be set-backs, but in the end, God, *His truth and His love would conquer.*" The speaker concluded his address with the sentences given at the commencement of this note.

Clerical Dress in Turkey The Constantinople correspondent of the *Manchester Guardian* comments upon one of the most curious laws just passed by the Turkish Republic, a law banning the wearing of clerical dress outside closed places of worship by Moslem, Jewish, Christian, or other clergy. Now that the regulations regarding it have been promulgated, it is clear that the ban is to be thorough. It will come into force in June next. Even the tourist clerics who pass through Turkey—for example, the Christian clerics who take part in the various pilgrimages to the Holy Land, will be unable to land in Turkish territory unless they put on lay dress. This will mean that many tourist clergy will be obliged to remain on board when their

EVANGELICAL CHRISTENDOM

groups visit Constantinople. The sight of a person wearing clerical dress in Turkey will cause him to be detained by the police for inquiries. The only exception is to be one resident cleric for each religion, the cleric in question being selected by the Government and specially authorised to wear clerical dress outside shrines. Another difficulty which the regulations create is that open-air burials may no longer be carried out by clerics wearing religious dress. The latter is to be confined entirely to use within closed shrines.

The Purpose At first it would seem as if the
In View? Turkish leaders had gone out of their way to invent a troublesome and irritating law without purpose. But the fact that the Minister of the Interior says that the law is necessary for the safety of the State shows that they are serious about it and indicates its motive. Its primary object is to deprive the Moslem clergy of the irregular authority still remaining to them. This persists, helped by their distinctive dress. The more ignorant population continues to give them an undue veneration and to attribute to them an occult knowledge. The villagers go to them for medical charms and for "holy breathings" to relieve pain, despite these practices being now forbidden. The sign of special holiness due to having made the pilgrimage to Mecca has long since been abolished, but the possession of a distinctive dress in the streets and village ways challenges the conception that all authority in the new Turkey must come down from the lay Republican leaders. More or less the same motive is behind the extension of the veto to Jewish, Christian, or other clergy. The principal problem caused by the ban is that many Christian religious communities and orders are engaged in hospital and educational work in Turkey. These nuns and monks and brothers will now have to leave the country or to lead a cloistered life. It appears that the first alternative is to be chosen. The Jewish and Greek Orthodox clergy are to wear frock-coats and bowler hats. As, however, the law says that the clergy must have no distinctive dress outside shrines, this attire will not be laid down by rule.

Roman Catholic Fanaticism in Italy

In a previous note we have remarked upon the discourtesy of the official Vatican organ *L'Osservatore Romano* towards Protestantism. Now, in "A Voice from Italy," which we welcome under its new Editorship, we learn that "The campaign against Protestantism, which has been in full sway now for months and months, proceeds unabated in Italy, owing to the fanatical attitude of the Church of Rome. The Pope himself has made it clear in many ways that 'Liberty of conscience and of discussion in a Roman Catholic State must be understood and practised according to the Catholic faith.' Which means that, in the Pope's opinion only the Roman Catholic Church should be allowed to propagate its faith in Italy, while other cults should not be permitted. He calls Protestant propaganda 'insistent, insidious, audacious, dangerous and fatal.' Special courses of lectures were arranged last summer under the auspices of the Pope, who presided over their inauguration, with a view to prepare the leaders of Roman Catholic Women's organisations against Protestantism. Everyone will easily understand what it may mean for us in Italy to have women organised against us. In addition to all this, the Sacred Heart Catholic University of Milan has published a series of articles on and against Protestantism in Italy. Some of these, which no self-respecting people would dare to publish, contain a great deal of minute information about our work, and reveal a well-organised spying service on the part of the Roman Church. They also contain one confession, at least, which is of interest to us: 'Of all Protestants registered as such in the last census, 45,000 to 50,000 are converts from Roman Catholicism.' Such an attitude of the higher officials of the Church explains the fanaticism of priests, who may find an excuse in their ignorance." May we be allowed to express the hope that the time is not far distant when the Press of our country will make itself acquainted with the real inwardness of what is known as "Catholic Action," the policy of which, dictated from the Vatican, displays more knowledge and understanding by Roman officials here than is evident in Italy.

EVANGELICAL CHRISTENDOM

The Papal Canonisations A good deal is appearing in the Press just now about the action of the Pope in raising Sir Thomas More and John Fisher, Bishop of Rochester, to the calendar of saints of the Roman Catholic Church. As in general the British public does not give much time to studying matters such as this, there seems to be much misunderstanding of the subject. No one will wish to cast any aspersions on the personal reputations, or individual bravery or self-sacrifice, of More or Fisher, both of whom gave their lives, in the reign of King Henry VIII., for their beliefs. However, it is necessary to have a proper understanding of the real nature of the dispute in the course of which they died. They did not give their lives for liberty. On the contrary, they were both orthodox Roman Catholics. More, it is true, was the author of "Utopia," a book expressing very wide ideas of toleration; but evidently that was a kind of literary fantasy, not expressing what he would do in actual practice. As J. A. Froude, the celebrated historian ("History of England," vol. 1 p. 172) said: "What teachers of Thuggism would appear to ourselves, the teachers of heresy actually appeared to Sir Thomas More, only being as much more hateful as the eternal death of the soul is more terrible than the single and momentary separation of it from the body." In his "Answer to Tyndale" (the translator of the Bible), More said: "But nowe if the question be asked hym thus, lo, by the negative, 'If an heretike falsly translate the Newe Testament into englishe, to make his false heresydes seme the Word of God, be not his bokes well worthy to be burned?'—to thys question in this fashion framed, if he wyll answer true englyshe, he maye not aunswere 'ye' but he must aunswere 'yes' and say, 'Yes, mary, be they, bothe the translacion and the translatour, and al that wyll holde wyth them.'" As to how far More was guilty of actual cruelty to "heretics" is disputed; the witnesses—who belonged to opposed parties—contradict one another; but his personal opinion can be gathered from his own statements; for example this from his "Apology": "Another was one who, after he had fallen

into these frantic heresies, soon fell into plain open frenzy: albeit that he had been in Bedlam, and afterwards by beating and correction gathered his remembrance; being therefore set at liberty, his old frenzies fell again into his head. Being informed of his relapse, I caused him to be taken by the constables and bounden to a tree in a street before the whole town, and there striped him till he waxed weary. Verily, God be thanked, I hear no harm of him now. And of all who ever came into my hand for heresy so help me God, else had never any of them any stripe or stroke given them, so much as a fillip in the forehead." This is More's own defence against the accusation that he personally was cruel to heretics. Accepting it as true (though other writers, opposed to him, give contrary evidence) we yet see that he shared the established opinions of his time on the evils of "heresy" and not only so, but he shared them as to the theory of treating mental disease by physical beating. As regards his views of "heresy" similar remarks apply to Bishop Fisher. Though not guilty of personal cruelty, he held "orthodox views" as to the need of repressing the new opinions, as can be seen by this "Bible-burning" incident, related by Froude (History, XI., 522): "Mass had perhaps been said previous to the admission into the Church of heretics lying under censure; and the knight-marshal led the prisoners down from the stage to the fire underneath the crucifix. They were taken within the rails, and three times led round the blazing pile, casting in their faggots as they passed. The contents of the baskets (containing Bibles) were heaped upon the faggots, and the holocaust was complete. This time, an unbloody sacrifice was deemed sufficient. The Church was satisfied with penance, and Fisher pronounced the prisoners absolved, and received back into communion." More and Fisher were two of the finest men who favoured the old ways. How barbarous were the atrocities of others, less fine-minded, the history of Inquisitions tells. Even More and Fisher stood for the old order, however: an autocratic, intolerant Church. If the cause for which they died had triumphed we should be still under that dominance.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The Silver Jubilee and Christian Unity Looking back upon the celebrations associated with the King's Silver Jubilee, history must record that they have maintained and furthered throughout the interests of Christian Unity. Never before have the Protestant Churches of our Empire showed so much willingness to sink all sectarian divisions or to vie with each other in thanksgiving to God for the glorious reign of the King and Queen. This is fitting and a fact in itself for thanksgiving, and it should be recognised and recorded how much in the achievement is due to the personal feelings and wishes of King George and Queen Mary. The Official Thanksgiving Service in St. Paul's Cathedral, the united Service at the Royal Albert Hall, and other celebrations associated with our religious life and work, have come under the personal review of their Majesties, who have graciously signified their interest either by their presence or the presence of representatives and otherwise by appreciative messages.

Dr. Berry's Suggestion Dr. Sidney Berry, Moderator for this year of the Federal Council of the Evangelical Free Churches, contributes to a Newcastle journal an article appealing to "the leaders of all the Churches to come together to fight the common enemy—indifference to the call of religion." It will be remembered that Dr. Berry was the chosen representative of the Free Churches invited to read the lessons from the Old and New Testaments at the Thanksgiving Service in St. Paul's Cathedral. No one speaks with more fitly chosen and wise words than Dr. Berry and we hope his appeal will find widespread response. Nevertheless, we venture to think that his appeal does not go far enough. Dr. Berry asks, "Will anyone take the lead?" That perhaps is the limitation. We have too many "leaders," and the term is becoming, if it has not already become so, an interpreter of an over-organized Church with an

ever-widening ecclesiastical spirit and aim. It was not David's sling but the stones it flung that settled the Philistine who derided the God and defied the armies of the children of Israel. So to-day, it is not organised religion which can or will win the masses or overthrow indifference, but a humble return to the simple faith of the Gospel of Christ and the still small voice of the Holy Spirit. It is an interesting enquiry whether the "indifference" Dr. Berry locates is due to the masses or to the ministers of "religion" themselves. Is it not to be sought and found in modernist pulpits and disguised Churches? Multitudes of people living in this country, although not hostile to Christianity, refrain from associating themselves with places of worship on this account.

The Suggested "Truce of God" We must be frank and remark that little response has been forthcoming from instructed people to the proposals for a "truce of God," directed to a cessation of controversy implying the negation of conviction. How this could be possible, except in the minds of those unfamiliar with the story of the lady and the tiger it is difficult to understand. Surely the situation created raises the question "what fellowship hath light with darkness?" for, with all respect, the interpretations and aims of such organisations as the Church Union and the Modern Churchmen's Union are poles apart from Evangelical organisations, such as the National Church League and the World's Evangelical Alliance. To say that "each group has a definite contribution to make to the good of the whole Church" is incorrect, for whatever all alike may be agreed upon still leaves to absolute controversy matters which if agreed, or even overlooked, would destroy or alter fundamentally the doctrine and teaching of the "whole Church." It would be interesting to receive information as to what is meant by the term "a truce of God." It is difficult at times, but one can and should be

EVANGELICAL CHRISTENDOM

courteous even to the more rabid and vulgar assumptions of the Roman Catholic Church, while among Christians generally acrimonious controversy is not desirable or essential. But to speak of a "truce of God" among organisations which exist to undo the Reformed Faith of this land or to supplant Evangelical truth with modernist teachings is certainly not of God but only very human, and possibly unregenerate.

Oxford Evangelical Conference Evangelicals generally should feel thankful to the group, and an influential group, of clergy and laymen of the National Church who annually meet at St. Peter's Hall, Oxford, in the interests of Evangelical truth. After our last issue had gone to the printers the findings of the April Conference were promulgated. We take note of the emphasis they lay upon the work of evangelization, and the message of the full-orbed Gospel of Christ with which alone such work should be surrounded. The Conference took place under the presidency of the Master of St. Peter's Hall, the Rev. C. M. Chavasse, and we quote the following findings:

The Church of Christ exists to witness to and to proclaim the Gospel. While the need of the Gospel, and the inexorable obligation upon the Church and every member thereof to evangelize, is the same in every age and race, there is to-day in our own land a special and persistent call by reason of the fact that millions of our own people have no touch with organised religion. If the Church fails to see the vision and respond to the call, its own existence is in peril; for it cannot live by its worship alone.

The Gospel is the free gift of God's grace, the outcome of a downward movement of God—not an upward movement of man; and it is only as the Church humbly receives that gift and unreservedly and uncompromisingly ministers it to the world that it can and will realise the unity for which the Redeemer prayed.

The ministry of evangelization, while it is first a ministry of reconciliation, necessitates and includes that of teaching, the only basis of which is God's Word written. The widespread ignorance of the Bible and its contents and the lack of respect for its supreme authority in matters of faith and morals is a principal cause of present-day sin and failure.

The heart of the Gospel is in the Pauline words: "God was in Christ reconciling the world unto Himself." The only remedy for the sin and failure of men is in the atoning substitutionary sacrifice upon the Cross of the Eternal Son of God. That sacrifice was the redemptive act of God Himself bearing the sin of the world in Christ. We own Jesus Christ—incarnate, crucified, risen,

and ascended—as God, as Saviour, and therefore as Lord of the whole life.

The forgiveness of sins is a miracle of creative power in which God takes the initiative. Salvation is in a personal relationship between God and the individual, through faith, by the work of the Holy Spirit. It demands and creates the responsive consecration to God of ourselves—mind, heart and will—with a view to the presentation to the world of the work of reconciliation.

The Salvation of God, through the power imparted by the gift of the Holy Spirit, includes deliverance from the dominion of sin.

In the presentation of the message of God there is need for a fresh emphasis on the fact of sin and its exceeding sinfulness. The way of renewal can only be the threefold way of repentance, faith in Christ as God and Saviour, and obedience. There is no other gospel. The authority of the Church must be: "Thus saith the Lord."

Evangelism and the Churches Two notable utterances have recently been made upon the subject of evangelism which should reach those beyond the Church of England and unite all in fervour and zeal for the unsaved. Remarking that "To-day too many of us are inoculated with a mild form of Christianity" the Bishop of Worcester (Dr. Perowne) delivering his charge at his visitation in St. Helen's Church, Worcester, said: "I wish to bring before you a subject of the most vital import, not merely to the Church, but also to the very continuance and the Christian faith in this country, and perhaps in the world at large. I need not paint you a lurid picture of half-empty churches at home, of the growing laxity of morals, of the semi-paganism revealed in the cinema and the cheaper Press, in neglect of Sunday worship and the lessened financial support of the Church, and especially her great auxiliary, Home and Foreign Missionary Societies. There is a real weakening of the sense of God in our own land, though the Jubilee celebrations have in no small measure showed that deep down there is still a desire to recognise that the best things in our national life are gifts from God." But there are even more serious perils confronting Christendom abroad in the triumph of anti-religious forces amongst the peoples of the Soviet Republics: in the threatened apostasy of Germany, once in the van of Christian thought and life. Turn your eyes overseas if you would realise the full significance of what is happening in Europe, for

EVANGELICAL CHRISTENDOM

there you will see the same anti-Christian influences gathering force in the Near East and throughout Asia; you will see the growing tension between white and black in South Africa, the disintegration of tribal sanctions in tropical Africa, the growth of secularism in India, the very home of religion. Evangelism was recognised as the primary task of the Church in apostolic times. To-day too many of us are inoculated with a mild form of Christianity, and it is difficult for us to catch the real thing. But it is not impossible; and it is most urgently necessary if the world is to be saved from utter collapse. . . . If the multitudes are to be reached, the laity must testify, in a way altogether new to the vast majority of Church laymen to-day. England will be converted only when the regular Church-going folk become witnesses, not to the faithful only by their loyalty, but to the indifferent by their testimony. Is it not possible for the parish priest in every parish to find and train some one layman, or more, who might join a band or team of young Knights Errant carrying in every direction the good news?"

The Bible unread by the Masses The second utterance to which we refer was by Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, who, opening the Conference of Evangelical Churchmen, to which we have already referred, remarked: "that in present-day evangelism they were faced with a new situation, one that had no parallel in our land for the past two centuries. They had to deal with a generation that was wholly lacking in a Christian background. The Bible was an unread and an unknown book to the masses of our countrymen, who were thereby ignorant of the simplest facts of the Gospel. The position was partly explained, and certainly rendered more difficult, by the prevalent opinion that scholarship had disclosed the Bible as unreliable, and also by a general impression, cultivated in several quarters, that it did not matter what a man believed so long as he possessed some kind of mystical experience of God. There was the Bible as God's Word, not only to be taught and explained but its study encouraged. There was prayer, public worship and Holy Communion to be built up into the lives of the

people as the great means of grace, and there was also the whole conception of the Church and its fellowship becoming for multitudes a new and living force. For this reason the channel of evangelism to the masses must be through the parish churches. Pre-war missions set souls ablaze by applying the spark to fires already alight. To-day we have to supply the fuel as well as to kindle it, and this can be effected only through the parish church system. Every parish church, as also every Free Church chapel, possesses an efficient machinery and organisation for teaching, for shepherding and for building up Christian character. It is through a common evangelism that unity will come both within our own Church and also between the Anglican and the Free Churches. Already a new distinction is beginning to characterise the individual Churches of our land. People in doubt and despair and longing for help and definite teaching are not asking so much whether a Church is High, Low or Broad, but whether it is alive and whether it proclaims a living message. Let it be frankly admitted with shame and repentance," Mr. Chavasse said, "that to style a Church as evangelical does not necessarily mean that it possesses or preaches the Gospel. It may be as dead as Phariseism and not even as sound. There is, therefore, instead of old divisions, an increasing drawing together of like-minded bodies of believers both within and without the Church of England."

The Fight Against Paganism We were present at the largely attended Annual Meeting of the British and Foreign Bible Society in the Queen's Hall on May 1st. Lord Wolmer, who presided, expressed his belief that Christendom to-day was threatened with one of the great crises of its history. Paganism, he said, was raising its head at home as well as abroad in a manner which our fathers and grandfathers would not have believed to be possible. Lord Wolmer said "there could be no work more important than that which the British and Foreign Bible Society was carrying on. Compared with it the efforts of politicians, writers, builders, and generals must seem puny. Sometimes they were tempted to ask what had kept back the spread of the Gospel in the past and what was keeping it

EVANGELICAL CHRISTENDOM

back to-day. He believed there had been no more potent cause than disunity among Christians themselves, and one of the most blessed aspects of the task of the Bible Society was that it was uniting Christians. He thanked God that in this country and the Anglo-Saxon world the bitterness between Christians that used to disgrace some of their public discussions was now a thing of the past, and that Christian men and women of different denominations understood each other better and realised what an immense amount they had in common. He believed that in that change of feeling and the growth of Christian brotherhood the Bible Society has played a most important part. . . . The Christian Church was menaced in different generations in different manners. In this generation they saw paganism rising at home as well as abroad in a manner which our fathers and grandfathers would not have believed to be possible. They saw the elementary tenets of Christianity publicly flouted and derided. In Russia, and now in Germany, they had the public worship of pagan ideals in what were, and he believed still were, overwhelmingly Christian countries. In England and other European countries they saw growing practices which were not consistent with a national Christian standard. They ought not to be under any delusion that we were less menaced than the people of Germany or any other country by the challenge to Christianity now being presented, and it behoved them, therefore, to be alert and to watch and pray and to carry out the command of their Master. In that task the Bible Society gave them the means to do what they could be sure would be work which, if faithfully carried out, would best help to solve their difficulties."

Fettering the Press? An opinion is said to be held widely in journalistic circles that the English law of libel is in some respects too severe, and that it presses too hard on newspapers by making it comparatively easy for unscrupulous people to hold blackmailing threats over such papers. Whether this complaint is justified or not we express here no opinion; the question is a difficult legal one. We note with some interest, however, that the Roman Catholic paper, *The Tablet*, wishes

the laws in question to be made even more severe. In its April 27th issue it printed the terms of a law passed in Manitoba, Canada, on April 7th, 1934, to amend the libel act of that province. According to the amendment, in future "the publication of a libel against a race or creed likely to expose persons belonging to the race or professing the creed to hatred, contempt or ridicule, and tending to raise unrest or disorder among the people, shall entitle the person belonging to the race or professing the creed to sue for an injunction to prevent the continuation and circulation of the libel." The dangers of such a provision are obvious. Of course, no fair-minded person will condone malicious attacks on any race or creed; but the wording of the Manitoba Act seems, at least on the face of it, to be liable to abuse in the sense of making "blackmailing actions" very easy. May not any strong expression of opinion on racial or religious matters lay the utterer open at least to threats of proceedings? *The Tablet* is eager for such a law to be passed in England. We can imagine Roman Catholics trying, under such enactments, to gag any strong expression of opinion opposed to the Papacy or its creed. *The Tablet* says that it is "putting together a kind of sample brief for the consideration of our legal friends." These insidious legal efforts need watching. We may add a word of friendly warning to *The Tablet* itself:—A perusal of its leading articles on other creeds than that of Rome, and on "persons professing such creeds," does not give a feeling as of peaceableness! We have not studied the legal bearings of such articles; but it would perhaps be necessary, if we have a "Manitoba Act" in England, for them to be toned down. It would be ironic if, having seen the Act passed, *The Tablet* should find itself in the Courts under its provisions!

Roman Catholic Marriages In the daily papers for May 2nd (and especially in the *Daily Express*, which gave it "front-page" prominence) a peculiar case was reported. A man was on trial for bigamy, but eventually was acquitted because, as the counsel for the prosecution said, it "was not possible to

EVANGELICAL CHRISTENDOM

prove the second marriage, as there was no certificate of it at Somerset House." However, a certificate had been put in, from the registrar of marriages kept at a Roman Catholic church, according to which the marriage had been performed at that church. Interviewed by the *Daily Express*, the priest of that church is reported as having said: "I have been here five years, and perform on an average forty or fifty marriage ceremonies a year. It is usual to ask the parties if a civil ceremony has been performed. I must confess that I have seldom asked to see a certificate of the civil contract." With reference to the particular ceremony dealt with in the bigamy case, the priest is reported thus: "I agree that the ceremonies are not legal and binding, but they are performed and carried out according to the laws of my Church." This whole report seemed so strange that we made some enquiries from one better acquainted with Roman Catholic affairs, who commented thus: "Of course, both general fairness and consideration for the law of libel make it impossible to express an opinion on the particular case mentioned in this report; but its features certainly seem to call to mind what are called '*Ne Temere*' cases." As is well known, the Roman Catholic Church denies the validity of marriages of people one or both of whom are Roman Catholics (or *have ever been such*), if such marriages are performed otherwise than before one of her priests. Such denial involves the consequence that she declares that the parties are 'living in sin.' To remedy this, she urges them to be married by one of her priests. Such a marriage she regards as *the only real one*, ignoring the previous 'attempted marriage' (as she would call it) in a Protestant church or before a registrar. The priest never notifies such marriages to the civil registrar. The position is this: The State regards the 'non-Catholic' ceremony as valid, and the 'Catholic' one as redundant and thus void; the Roman Church regards the 'non-Catholic' ceremony as void and the 'Catholic' one as alone valid. It is easy to see the chances of confusion and even desertion, bigamy, etc., produced by this conflict—which arises from the claim of the Roman Church to be the sole adjudicator of the subject."

Salvation Outside the Church The claim of the Roman Catholic Church to be the sole organ of Divine grace has led to some interesting and rather quaint discussions in various periodicals. In the *B.B.C. Listener* (which seems to voice the interests of Roman Catholicism), Dr. G. G. Coulton, writing as a Protestant, has been in controversy with the Revs. C. Lattey and Father Martindale, two Jesuits. Dr. Coulton pointed out that the modern Roman Catholic theory of "invincible ignorance" (by which "non-Catholics" may be excused from sin in respect of their non-membership of the Roman fold, since they do not know any better) is a modern idea, not held in mediæval days. The Jesuits replied that Pope Pius IX. formally declared the "invincible ignorance" theory to be correct. The fact is, of course, that the Roman theory that "no one can be saved outside her fold" is so opposed to reason and justice that efforts have to be made to explain it away. Similarly, the *R.C. Tablet*, has been in disagreement with a priest, the Rev. Father St. John, who, in *Blackfriars*, the magazine of the Dominican friars, maintained a somewhat "liberal" view to the effect that God may use even Protestant Churches as means to teach some truth! This idea shocked *The Tablet*, which replied that any Divine grace received by "non-Catholics" is received by them merely as *individuals*, and not by God's use of their Churches to teach them. *The Tablet* did not explain how this position is reconcilable with the plain fact that such truth has been learned through the books, ministrations, etc., of those Churches. The truth is that the exclusive Roman claims are so untenable, and so opposed to plain facts, that not even the most tortuous logic can make them otherwise.

Roman Catholics and the B.B.C. To many Protestants it is increasingly felt that the British Broadcasting Corporation extends undue favour to Roman Catholic services, ceremonies, and so on. The Roman Catholics themselves, however, are not content, but, on the contrary, are seeking by various means to increase their influence with the B.B.C. The Papal canonisations of Sir Thomas More and Bishop John Fisher were utilised

EVANGELICAL CHRISTENDOM

to make a demand that the Vatican ceremonies should be relayed by the B.B.C. The Corporation, however, refused (although it appeared as a news relay from Rome on Sunday evening) whereupon the Roman Catholic Press made loud complaint—notwithstanding that the B.B.C. had engaged to deal with the matter in the News Bulletin, and also to have a special programme "in memory of Sir T. More" in July. That engagement seems very generous to Roman Catholics—for, after all, the canonisations are merely a domestic affair of their Church, and More and Fisher died for Papal Supremacy, which the British Constitution, ever since their days (except during an unhappy brief period under Queen Mary Tudor), has repudiated. Why should the B.B.C. make a special "relay" of Latin ceremonial at Vatican City in honour of martyrdoms for a cause to which our Constitution is opposed?

The Papacy and Peace In a recent issue of the Roman Catholic weekly, *The Universe*, an American Protestant minister, the Rev. Dr. John Phillips, is reported as having made "a suggestion that all those who desire peace, non-Christians as well as Christians, should appeal to the Holy Father (the Pope) to lead them in establishing a 'Truce of God'." "The Pope," he is stated to have said, "is the logical person, the only person to whom we can turn." Like many other well-meaning optimistic Protestants, Dr. Phillips fails to realise the Papal point of view. As a historic fact, the Papacy has been as often for war as for peace. During the Middle Ages, it stirred up the Crusades, which deluged large parts of Europe in blood; it instigated the horrible military campaign of extermination against the Albigensians; it repeatedly incited some monarchs to make war on others when those others were opposed to the interests of the Vatican—for example, Henry VIII. and Elizabeth of England. Pope Pius IX., in 1870, resorted to armed force to try to maintain his temporal power in the city of Rome. In short, war has never seemed evil to the Papacy if war was likely to further the interests of the Papacy. There is no need to deny the sincerity of the last three Popes—Pius X., Benedict XV.,

and Pius XI.—in their appeals for peace (Pius XI. has just sent a special legate to a "triduum"—three days of prayer,—for peace, at Lourdes). However, in these days no one, and certainly not the Roman Church, stands to gain by war. The fact remains that there is nothing in the historic record of the Papacy to warrant the belief that the Pope "is the logical person to whom we can turn" to establish peace. The standpoint of the Popes is too sectarian. Moreover, would their appeals be heeded? Did the peace appeals of Benedict XV. during the 1914-1918 war, have any effect? The "Catholic" belligerents paid no more heed to them than did the "non-Catholic."

Rome in *The Morning Post* for April Scotland 29th, reported "a demonstration of more than 10,000 people outside the chambers of the Edinburgh City Corporation when a civic reception was given to the conference of the (Roman) Catholic Young Men's Society." The demonstration was a result of activity of the Protestant Action Society, "which had opposed the decision of the Corporation to give a civic welcome to the Catholics. The Lord Provost, Sir William J. Thomson, had stated that rioting would be met with the full vigour of the law." Without desiring to intrude into Scottish domestic affairs, we certainly cannot see the need for a civic reception to a sectarian body, especially when such reception arouses such obvious popular resentment. The "Roman Catholic question" in Scotland, in fact, becomes increasingly serious. It must not be forgotten that by far the great majority of Roman Catholics in that country are not Scottish, but immigrants from Ireland, with non- (or even anti-) Scottish ideas and tendencies. The matter will eventually call for some definite action. One unpleasant feature of the problem is the fact that, as a result of the Scottish Education Act of 1918, municipal authorities can be compelled to build Roman Catholic Schools at the expense of the rates. In the *Christian World*, April 18th, was a report that the Director of Education for the County of Lanarkshire had stated that "four new Catholic schools were already under construction, the total cost of which was

EVANGELICAL CHRISTENDOM

£73,000. In addition to these, fifteen more such schools had been demanded and had been approved, but had not yet been commenced. These were estimated to cost £160,000." The *Christian World* remarks: "It is certain that in many cases where the new schools are demanded there is accommodation for the Catholic children in the existing schools." Yet the Roman Catholics demand sectarian schools, and the law enables them to compel the general public to pay for them! This should put Englishmen on their guard against demands of a like character in England: especially as the new R.C. Archbishop at Westminster, Dr. Hinsley, has put "Catholic Action," and "education," in the forefront of his programme.

Vatican Influence A Roman Catholic contemporary, *The Tablet*, in its issue for April 6th, expressed annoyance at a message sent to the *Daily Telegraph* by its Madrid Correspondent, alluding to the unwillingness of the President of Spain "to turn Spain into a 'Vatican Republic.'" "A 'Vatican Republic,'" said *The Tablet*, "would be a very different thing from the New Spain as planned by Señor Gil Robles and his followers," and our contemporary added that "a few bitter bigots in Britain use the phrases 'Rome-ruled Austria' and 'Priest-ridden Ireland.'" We have not the least desire to be "bitter" or "bigoted," but can *The Tablet* deny (1) that Austria is ruled by Roman Catholics who declare their policy to be based on the encyclicals of the Popes; or and (2) that the Roman Catholic priesthood is relatively more numerous and absolutely more influential in Ireland than in any country—except perhaps Malta—in the world? Our contemporary should refer to the *Cork Weekly Examiner* for February 16th, 1935, wherein was a report of a resolution passed (no debate being allowed) by the Limerick Corporation in support of the political attitude of the (R.C.) Bishop of Waterford. "An attempt" (said the mover of the resolution) "was now being made to undermine the authority of the Church, and this Council, representing the most Catholic City in the world, should declare their endorsement and approval of the action of

Dr. Kinane." The plain fact is that the Irish R.C. priesthood is certainly too influential. The word "priest-ridden" may seem harsh: but, after all, to call a spade a spade is not "bitter bigotry." It is merely truthfulness.

United Society In these days when we are for Christian over organised it is always welcome news to hear of the amalgamation of bodies having similar aims. A great deal of money would be conserved and set free for use abroad if this process could be extended at least so as to avoid the necessity of multiple officials and the elimination of magazines and publications largely devoted to the same interests. We are aware the subject is a difficult one; it is none the less important or urgent. The Religious Tract Society, in its 136th year, and the Christian Literature Society for India and Africa, in its 77th year, have joined together to form one united body for the more effectual dissemination through the use of the printing press of the "faith once for all delivered to the saints." The united Societies have both adhered to the Protestant Evangelical doctrines of the Church of Christ, receiving and teaching the revelation of the Father in His Son, Jesus Christ, the one Mediator between God and men, Himself both God and man; the perfect obedience of His life, His atoning death, His resurrection and ascension; His promise to come again; the abiding presence of the Holy Spirit in the Church as the Sanctifier, Guide and Teacher of all believers; and the inspiration and authority of Holy Scripture. The union will be known as The United Society for Christian Literature. By its organisation it will make available for the Churches at home and in their missionary activities abroad, as well as for the newer Churches overseas, the means of setting forth the Christian faith in all its variety of application to the needs and problems of mankind. These needs and problems call most urgently for help to-day, in view, on the one hand, of the increasing opportunities for the positive proclamation of the truth which God is opening to His Church in different parts of the world, and, on the other hand, of the intensified opposition to the faith

EVANGELICAL CHRISTENDOM

from rationalistic literature and from the world-wide programme of a militant, missionary atheism. It will not be easy for some to drop the old familiar letters "R.T.S.," with all they imply in historic and inspiring settings, but we wish all success to the new organisation, through which we shall still have access to the R.T.S., for its work continues although absorbed.

Baptist President on World Dangers About 1,200 delegates from all parts of the British Isles gathered at Plymouth during the first week of May for the annual assembly of the Baptist Union of Great Britain and Ireland. A notable address from the Presidential chair was contributed by Mr. H. Ernest Wood, and we cannot be too thankful if this is evidence that there is a new awakening in denominational councils to the danger of losing civil and religious freedom through the pressure of organisation on the one hand and the substitution of servile mass mentality on the other. We quote from Mr. Wood's address a significant paragraph: He said that "General Smuts had described the present condition of the world as being principally due to a sub-conscious complex of fear and a falling away from the individual sense of liberty and the substitution of a servile mass mentality, the greatest human menace of our time. Those were obviously the negation of the Gospel of Christ. Only the restoration of the sanctity of each human soul could remove the one or restore the other. Let them not forget that 'the price of freedom is eternal vigilance.' In the principal countries of Europe (Russia, for example) it had shown itself to be true in a very real sense. In Italy an authoritarian religion had undermined real liberty. In the country of Luther almost since the Reformation Protestantism had been in an atmosphere tending to temporise with Nationalism in one form or another. Moral sanctions seemed to have lost their hold upon the people, and a spirit of servility had taken their place. The reaction of this spirit upon the League of Nations, upon peace, upon the economic outlook, the Press, and the world of religious thought made all freedom-loving and religious people of New Testament principles stand aghast."

Pastor Tydeman Chilvers' Resignation The Metropolitan Tabernacle, better known to some as Spurgeon's Tabernacle, will suffer heavy loss through the resignation of its Pastor, Rev. Tydeman Chilvers. He is one to whom the historic associations of the Tabernacle and all their spiritual implications are of abiding importance, and we think it will be difficult to fill the vacancy. Apart from Pastoral associations, Mr. Tydeman Chilvers is a man of wide outlook on the Christian Church, a member of the Council of the World's Evangelical Alliance, and altogether a man greatly beloved, not only for his excellent spirit, but for the faithfulness of his message and ministry.

Some "No's" for the Church Speaking from the Presidential chair of the Presbyterian Church of England the Rev. James Reid drew attention to the anxious time at which the Assembly was meeting, "an hour when the world-situation presents to us features of unusual gravity," and raised the question "What has the Church to say, and what is she to do?" Dr. Reid emphasised the fact that the Church has to say "No" to some things, among them, he proceeded, "We must say 'No' to the atheism of Russia, and the pagan idea of man and of God that is breaking out in the racial religion of Germany. We must say 'No' to the claims of the State to rule the conscience and to destroy human freedom. We must say 'No' to the desecration of human personality which makes the individual nothing and the State everything. We must say 'No' to the doctrine that the only root of man's enslavement is his economic status, and that it is by bread alone, or chiefly, that man lives. We must say 'No' to the spirit of hate, and the methods of terror that fill the souls of men with fear. In particular, as we are coming more and more to realise, we must say 'No' to the method of war and the progressive militarisation of the nations. Are we always to be thinking of war and preparing for it, while fear kindles fear, and armaments masquerade as the symbols of security? To all that the Church must say 'No.'"

World Mission Notes

The Silver Jubilee and the Missionary Bodies

The fact that the Silver Jubilee celebrations coincided with the "May" meetings does not seem in any way to have affected the latter. Rather we are inclined to think that attendances have been helped by the presence in London of many who had come specially for the Jubilee not only from the provinces, but also from the overseas Dominions. As we have remarked elsewhere, the Bible Society secured an excellent morning meeting, the London City Mission packed Queen's Hall twice, and the greater Societies which make use of the Royal Albert Hall found no diminution either in interest or attendance. The personal interest of both the King and Queen in missionary work is undoubted, and cordial responses have been sent to messages of congratulation which have found their way to Buckingham Palace.

Lord Marley on Chinese Missions We have no personal acquaintance with Lord Marley, but he does not seem to be inspired with that diplomacy which might be expected to rule public statements by public servants. His criticism of European missionaries in China must, we think, now be regretted even by himself, for statements such as that he is reported as having made (at a debate held by the London Lyceum Club Debating Society) that missionaries had secured their footing in China "by one of the most fraudulent international acts the world has ever known" are best made, if made at all, so as not to cause unnecessary misgivings. Apparently Lord Marley's strictures applied in essence to Roman Catholic interests in China, and altogether the incident is an unfortunate one. It can be stated without question that Lord Marley's assertions constitute a serious misrepresentation of the work of Protestant Missionary Societies in China during the past fifty years, to which Evangelical Christians of England, of Scotland, of Wales, of

Ireland, and of foreign countries have contributed. The Roman Catholic Church can well be left to deal with criticisms of the history of its own missions, whether in China or elsewhere.

Baptist Missionary Progress

At the Annual Assembly of the Baptist Union at Plymouth, Rev. C. E. Wilson, Foreign Secretary of the Baptist Missionary Society, presented some interesting facts and figures concerning the progress made in the past year. He said that in the whole of the Baptist mission fields, 4,500 people were newly baptised last year; there were now 53,000 people entered in the native churches, and there were 66,000 pupils and scholars under constant instruction in the Christian schools and colleges. There had been a notable increase in the numbers of baptisms in all the mission fields except the Congo, where, incidentally, there had been an unprecedented number in the preceding year. A great advance had also been made in India, their oldest mission field not only among the hill tribes but also on the plains of India among the Hindus and Mohammedans. There had also been a big advance in the Buddhist country of Ceylon, while in China they had the high record of over 1,000 baptisms and a quickened interest in Christian literature and a larger output of books in the Chinese language. Another development in China had been the opening of a Christian radio station in Shanghai which was broadcasting daily to an increasing number of listeners. In the Congo there were great difficulties to contend with and the society were standing by their missionaries in rebutting the charges made against them by Portuguese officials who alleged that they were trading by selling medicines at their dispensary and also selling pencils to children. The missionaries had been threatened with expulsion from the country and with the closing of the mission, and they were indignantly protesting at the charges.

EVANGELICAL CHRISTENDOM

The Hand of Rome in the Congo We have referred to the difficulties both in Belgian and Portuguese Congo which have arisen through "Catholic Action" involving Protestant missionaries in Government discrimination against Protestant missions, and calling forth considered and strong protests on the part of these bodies. The most notable of these protests is that made by the Protestant Council of the Belgian Congo and forwarded to the Belgian Minister of the Colonies, in which it is stated "there is not the least doubt that one of the reasons why the Catholic missions established their medical work was to oppose the Protestants." The report cites various cases of Roman Catholic cruelty practised upon the natives by the priests in order to induce them to turn Catholics. We should wish to quote these cases here but space forbids; it must be sufficient to add that the situation is receiving close attention at the hands of home missionary officials and of others interested in religious liberty.

China Inland Mission Mr. Marshall Broomhall, the late editorial secretary of the China Inland Mission contributes to a contemporary a "Seventy Years' Retrospect" which cover the work of Hudson Taylor and of his successor, Mr. D. E. Hoste, who is still with us, and greatly interested in the work of the World's Evangelical Alliance. Mr. Broomhall says: "When the China Inland Mission was founded the greater part of China was unevangelized, and, indeed, the interior of that great country, though in theory open by treaty, was in practice extremely difficult of access. There were then only fifteen Protestant mission stations in the whole of China, and these for the most part were in the coastal ports. At that date the total number of Chinese converts connected with Protestant missions, was about 2,000. To-day the China Inland Mission alone has 345 central stations, and about 2,000 out-stations, with an average of eighty converts in each centre . . . If after these seventy years the China Inland Mission were asked to give an account of its stewardship, we should begin to ask ourselves: What contribution has the Mission made to the Church of God generally? Its primary duty has, of course,

been the evangelization of China, but in seeking to be obedient to this call, we believe that God has given the Mission a witness to bear concerning God's faithfulness in fulfilling His promises. In a day when materialism is rampant, and when men are ready to deny the presence and the power of God, the testimony as to God's trustworthiness in the matter of temporal supplies has, we know, strengthened and helped the faith of many. God's goodness in supplying the daily bread of His servants still continues a standing marvel, and those who know most about the Mission's financial history can glory and rejoice in God more than others."

Missionary Co-operation Dr. J. H. Oldham in a survey of the progress made by foreign missions during the King's reign mentions that during the period covered and notwithstanding setbacks, such as the War of 1914-18, the work of Christian missions has gone steadily forward and there have been abundant grounds for thankfulness and encouragement in the growth of the indigenous churches, in the increase of missionary co-operation, in a deepening sense of fellowship, and in clearer light regarding missionary policy. Commenting upon the growth in converts Dr. Oldham mentions that between 1907 and 1925 "the number of missionaries (not including wives) had increased from over 12,000 to over 20,000, while the number of communicants and of the total Christian community had doubled, the former increasing from 1,800,000 to 3,600,000, and the latter from over 4,000,000 to over 8,000,000. The most conspicuous advances during the past twenty-five years have been in South America and in Africa. In the latter continent the revolutionary changes in transport facilities have opened the whole continent to missionary work, while they have also brought new problems for the missionary by opening the way to trade and industrialism, and the resulting complications, so that the primitive African who had never seen even a wheeled vehicle has been confronted by the aeroplane, and men from the bush have been brought to work in copper mines and to handle elaborate machinery. The central parts of Africa have been increasingly penetrated by missionary work,

EVANGELICAL CHRISTENDOM

partly through the expansion of older societies, and partly through the entry of new missions. Far the most important development has been the growth in numbers, in self-consciousness, and in responsibility of the indigenous Christian churches. There has been a notable and encouraging development of native leadership, and the central task which awaits the missionary societies of the West to-day is how they may best use their limited resources to help to provide the younger Churches in the mission field with the spiritual leaders which they need for the work of evangelization and for an effective Christian witness in their own lands."

Missions in India On his recent visit to India, Prebendary Cash, General Secretary of the C.M.S., was able to study the whole question of Missions in India and reviews the situation in an article contributed to a contemporary entitled "Building the Church in Asia." Prebendary Cash reviews the earliest days of missions in India, days of fasting and of prayer which brought to Indian shores such men as Henry Martyn, the first Englishman to offer to the C.M.S., who, as he landed, exclaimed "Now let me burn out for God." Carey and others in India organised the early missionary efforts. They put evangelism first, their very souls burned for the salvation of the heathen and the glory of the Saviour. The work to-day is on a bigger scale, and yet, Prebendary Cash believes that the same aim of personal conversion is present among the missionaries of the C.M.S. as among those representing sister bodies. Jesus Christ is regarded as both Saviour and Lord and where His Deity is concerned there is no compromise. A closing paragraph on the present position of missions in India is quoted: "What have they actually accomplished? It is absolutely impossible even baldly to summarise the results of missionary work. For example, what have Missions accomplished in their medical services? They have relieved suffering, they have fought diseases, they have inculcated the desire for social service to a young and growing Church. They have proclaimed the Gospel for the whole man, body, soul, and spirit,

and they have won thousands of people for Jesus Christ; but this story must wait for another day. Missions have changed the attitude of India to Christ, opposition has practically ceased, and a new interest in the Gospel is evident in many parts of the country. Missions have built up churches which in their turn are bearing a bold witness to Christ, and Missions to-day have reached the era of greatest opportunity when the missionary forces should be able to advance in an unprecedented way." Preb. Cash concludes: "I think of Benares where the C.M.S., for a hundred years has carried on a definite Christian evangelistic witness through open-air meetings in this stronghold of Hinduism. I think of Karachi where a Hindu newspaper is publishing weekly Christian articles written by a C.M.S. missionary. It is interesting to note that in Karachi now there is a steady stream of inquirers from both Mohammedanism and Hinduism. I myself saw something of the Church's witness from Peshawar up to the Khyber Pass. The British Cantonments employ the services of outcaste people, and there is a Christian community in several of the military centres holding the Frontiers of India. I witnessed the growing voluntary services of Indian Christians in the preaching of the Gospel, and I believe that the whole policy of building up the Church and using it as an evangelistic agency has abundantly justified itself, and so it should for it was the apostolic policy of St. Paul in the first century."

The Riddle of Ethiopia "Ethiopia shall soon stretch out her hands unto God."

What does this mean, and to what time does it apply. Various answers might be given to the question. For ourselves this present time is one when, it may well be, God's plan for Ethiopia is about to be made known. In any case she finds herself in a plight—shut in from the outside world (look at the map of N.E. Africa and see) and without the possibility of presenting the cause and claims as can be done by Italy and other interested powers. Happily, Ethiopia, the Abyssinia of to-day, has a King who is friendly to missions, and those who were able to gather at the Alliance House in Russell Square, on May 16th,

EVANGELICAL CHRISTENDOM

heard from Dr. Lambie a remarkable account of Christian missions in Abyssinia, notably the Sudan Interior Mission. Until a few years ago there were only a handful of workers in that country: missionaries of the Church Missions to Jews, the American Presbyterian and Swedish Evangelical Missions were God's faithful witnesses through long and difficult years. A remarkable change took place, however, about 1926, and doors of opportunity that had long been closed were suddenly thrown open. It fell to the lot of the Sudan Interior Mission in the Providence of God, to enter some of these doors; and, in 1927, the first party of S.I.M. missionaries embarked for Ethiopia. At the end of 1933, that is, in the space of six short years, twelve stations had been opened in Southern Ethiopia with a staff of sixty missionaries, and pressing invitations had been received from those in authority to start work in Northern Ethiopia. A station was accordingly opened at Lalibella, some 250 miles north of Addis Ababa, and steps were taken for beginning a work among the blind at Debra Markos. Further workers are now on their way to this interesting country, and, at the end of 1934, the Sudan Interior Mission had seventy-five workers in this field. Already there are evidences of a harvest. At one station, Soddu, there is a regular congregation numbering well over one hundred, and some of these have definitely confessed their Lord in baptism. News has come to hand of other doors in this same land being entered by the Bible Churchmen's Missionary Society, and in that case also the entry has been made in response to invitations by the ruling Governors. Is it not intensely impressive to see this remarkable fulfilment of prophecy taking place before our eyes? "Ethiopia shall suddenly stretch out her hands to God" (Ps. lxxviii. 31 R.V.).

The Bible and Missions Those who listened-in to the wireless talk on the subject of "Sharing the Gospel by the Printed Word," given by Rev. C. E. Wilson (B.M.S.), must have been impressed with the emphasis he laid upon the Bible as a missionary book and the most valuable asset in missionary work. He mentioned that "A single copy of Dr. William Carey's first edition of the New Testament in the Bengali language prepared the way for the acceptance of Christianity, not by an individual reader only, but by a group of people in East Bengal, before they had ever heard a Christian speak about his religion. Christianity as a living religion depends, you will agree, in a unique way upon the Bible: so the translation of the Bible must go on step by step with the planting of the Church among all the nations. The most wonderful library in the world is at the London headquarters of the British and Foreign Bible Society. Nearly 20,000 volumes are there in 964 languages, ancient and modern, of which about 800 are languages actually spoken to-day. It is a library unique in this: that it is a library of *one book only*—the Bible, or portions of it. Every year some new versions are added, as missionaries in some part of the world make new translations. Fourteen such versions were added last year, bringing the total number in which the Bible Society has taken part to 692. In the twenty-five years of H.M. King George's reign, 268 new languages have been added. This is one of the most fascinating of the modern pioneer activities of the Christian Church. Great stories of missionary adventure among fierce savages in unexplored forests or among coral islands, are not more heroic than the record of the tracking down and capturing of barbarous languages. This pioneering is still going on."

"Every preacher of the Gospel in the West will know what a burning question it is to him so to preach the full-orbed Gospel that nothing of its invaluable and eternal content is lost, yet how so to handle aright the word of truth (II. Tim. ii., 15) that men may be 'pricked in their heart' (Acts ii., 37). How much more complicated is this task in non-Christian countries with their thousand-year-old unchristian tradition. Yet it is the highest concern of the true evangelist to learn this master lesson."

Dr. Julius Richter.

Books Worth Reading

THE UNITED FREE CHURCH OF SCOTLAND. By the Rev. JAMES BARR, B.D. (Allenson. 6s. net.)

This is a valuable and important book, meriting the careful attention of all students not only of Scottish religious history, but of religious history in general. Perusal of it, however, makes an English reader vividly aware of the great difference between the religious developments in the Northern kingdom and those in his own country. Unless he has given close previous study to the subject, it is even difficult for him to follow the complicated narrative. The names, both of individual persons and of sects and Churches, are nearly all different from those in England. The causes of great events are also largely different, and the events themselves have had different developments. Yet the story is full of fascination. It teems with tragedy, the romance of spiritual endeavour, and the high ardour of men whose conscience was to them the chief thing in life. In these days of superficiality a study of such a book as Mr. Barr's is a valuable intellectual tonic.

The book does not profess to be impartial. Mr. Barr has very strong views, and few readers will agree with them all. Many readers may dissent from a good number. Yet the views are expressed in language of praiseworthy moderation. Never does Mr. Barr descend to the use of uncharitable language. For example, he is a decided Protestant, and, as a former member of Parliament, he took a part on the Protestant side in the famous Commons debate on the ill-fated "deposited (Anglican) prayer-book." Yet in this book his Protestantism does not deter him from advocating full freedom and equality for Roman Catholics.

The main note of the book is its emphatic advocacy of disestablishment and disendowment. Mr. Barr contends (see especially Chapter XIV.) that State establishment and State endowment are "opposed to civic justice and religious equality"; are "based on compulsion in religion"; are inimical to, and worse than, "voluntary giving"; are opposed to democracy; and from beginning to end of his book he advo-

cates pure "voluntarism." This review is not the place to enter into an argument on the matter: but of course the problem has two sides, and Mr. Barr states his own with, as some will think, insufficient appreciation of the other. Does a totally "voluntary" religious system imply a totally secular State, ignoring religion entirely? If a State in any way recognises religion, does it not to that extent *ipso facto* "establish" religion? If the history of a nation has been bound up with religion, can the State be independent of religion?—for, if it were, would it truly represent the nation? In short, is complete and logical divorce of religion from the State even possible unless the nation, or the great majority of it, ceases to believe in religion? These queries arise, but as this article is a review merely, and not a controversial essay, they need not be pressed. Suffice it that Mr. Barr's book is a very able presentation of the "voluntarist" case as held by a man of deep religious belief.

The book, however, is far more than that. It is also a very valuable record of Scottish religious history from the Reformation to the present day. Mr. Barr is a member (and minister) of that minority, of the formerly seceding Church, which declined to accept the union of 1900. He says (Pp. 96-97): "The Free Church, which stood out from the Union, was greatly reinforced by the House of Lords' decision in 1904, and has large support in the Highland area. This decision deprived our Church of all its property on the Free Church side. . . . We had paid a big price that we might be free to do more than an Established Church can do."

It is these complex disputes which will puzzle the unstudious English reader. It is curious how matters of utmost moment in one country are unknown to so many people elsewhere! Many English people will not understand the complicated mazes of Scottish religious parties. We may mention, therefore, that: In 1843 Scottish Presbyterianism suffered a disastrous schism when 474 ministers seceded and set up a rival parochial system against that of the

EVANGELICAL CHRISTENDOM

Establishment. The new system grew and became powerful. Not until 1900 were the two bodies reunited. Even then a minority of the hitherto seceding Church, however, repudiated the terms of the Union, and became "the Free Church of Scotland." It is on behalf of its ideals that Mr. Barr writes. It reckons some 40,000 members, with over 160 congregations in 13 presbyteries and 5 synods. (There is some excuse for English perplexity over these complications, seeing that the names of the parties are so often so alike, and there is even dispute as to some of those names; see Mr. Barr's book, P. 186).

The whole complicated story is lucidly and interestingly told by Mr. Barr. We may add that he writes also on general religious problems: Protestantism, the Anglican Church, the "Malines conversations," etc. At the end of his book is an excellent plan ("graph") of the various Scottish religious bodies before and after the Reformation—J. W. P.

ROME OF THE MEDIEVAL CHURCH.

By A. G. MACKINNON, D.D. (Lutterworth Press. 7s. 6d.)

Dr. Mackinnon has only recently vacated the Scottish See of Rome. Successor to Dr. Gordon Grey, and equally conversant with Rome, ancient and modern, he supplements previous volumes "The Rome of St. Paul," and "The Rome of the Early Church" with the present volume, continuing the story up to the time of the Middle Ages. Readers will find a frank and illuminating picture of life in Rome and Italy under the rule of Gregory, Augustine, Constantine, Leo, Charlemagne the Great, and other famous and historical and Papal characters of the period. Twelve photogravure illustrations add to the great interest of the volume.

BRITAIN WITHOUT GOD. By a London Journalist. (Lutterworth Press. 1s. 6d.)

Here is a small volume worth more than 1/6, but that is not the chief reason for purchasing it. Sir Thomas Inskip contributes a Foreword, in which he remarks: "If this account of the activities of the materialistic movement succeeds in opening the eyes of professing Christians to the realities of the conflict" (against atheism)

"it will be indeed timely. Christianity itself stands in no peril, but there is no guarantee that the Christian institutions, including the Churches, will survive unless the defenders of the faith realise what confronts them, and stir themselves to defeat it." It is a duty to advise everybody to obtain and read this volume, but that is not sufficient, the antidote to "Anti-Godism" must be located and applied. Much of what this is will be found in the chapter headed "Evangelism," but we should like to have read more about the power of Prayer and the influence of the Holy Spirit—in the light of the pregnant words "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The volume contains a list of organisations existing for the purpose of combating Anti-Godism, and our only criticism is that the World's Evangelical Alliance is not mentioned.

GOD AND THE AFRICAN IN KENYA.

By H. R. R. PHILP, M.B., Ch.B. (Marshall, Morgan & Scott. 2s. 6d.)

The writer of this volume went, in 1910, as a pioneer Medical Missionary to the Kikuyu people, and he narrates in quite arresting style stories, which are fact, of changes, shall we say miraculous changes, of which he was witness and which substantiate not only the power of the Christian Gospel, but the influence of Missions. The volume is dedicated by permission to the Duchess of Atholl, "a token of gratitude for her interest in, and efforts on behalf of the coloured women of the British Empire." There are some excellent illustrations.

WHY BE GOOD? By JAMES REID, D.D. (Hodder & Stoughton. 3s.)

Our readers may be advised to get and read this book. It is altogether excellent; just the book for the times. It answers the question it asks in twelve chapters. The last Chapter on "How to be good" is a gem. The Book will help the young people of to-day? Will help the older people to guide them. Christian moral standards are being questioned and flouted; here is a book which will be a guide and strength to all who read it, and will help them to hold fast to the way of Christ.

W. T. R.

EVANGELICAL CHRISTENDOM

APOLO THE PATHFINDER — WHO FOLLOWS? By A. B. LLOYD. (C.M.S. 1s.)

No one can fail to be impressed by the life of such a man and missionary as Canon Apolo Kivebuiaya, of whom Bishop Willis, who contributes a preface to this little volume says, "If Christ could be incarnate in an African of to-day, one feels, such would He have been."

THE BEACON BIOGRAPHIES.

JAMES CHALMERS, by Richard Lovett, M.A.

BISHOP HANNINGTON, by W. G. Berry.

JOHN WESLEY, by G. Holden Pike.

IAN MACFARLANE, by Norman C. Macfarlane.

JAMES GILMOUR, by Richard Lovett, M.A.

(R.T.S. 1s. 6d. net.)

The volumes to this series are in some cases reprints of books that long since have won their way in public favour. The re-reading of James Gilmour's life sent one back again to his classic "Among the Mongols," a book that for sheer interest can rank with "The Bible in Spain" or any other great book of travel and adventure. This re-issue of Gilmour's biography has been brought up to date by a fine foreword on the Mongolian mission field of to-day.

Ian Macfarlane lived a full life in a short time, and this story from the pen of his beloved father is a worthy record of a noble young life wholly given to God. Its word pictures of Palestine show that had he been spared much might have been expected from his facile pen, but *Dis alter visum*. Bishop Hannington, John Wesley, James Chalmers—these great biographies need no commendation here. The marvel is how they can be produced at the modest price of eighteen pence. At double the price they would have been cheap. These and the other volumes of the series should have an enormous circulation in this new and attractive form. Every missionary library should secure them and as Sunday School prizes they will be invaluable. J. C. L.

"PROVE ME NOW!" by J. EDWIN ORR. (Marshall, Morgan & Scott. 1s.)

Mr. Orr's previous book "Can God" tells of 10,000 miles of miracle in Britain.

"Prove me Now" tells of 10,000 miles of miracle in Northern Europe, including Russia, and a thrilling story it is. Readers will probably turn with special interest to the account of things in Moscow, and they will not be disappointed. The author is a practised journalist and well knows how to tell his story. Best of all he is an earnest believer with a passionate desire to see a great Spiritual Revival on world-wide scale, and his closing chapter on "Hindrances to Revival" and "The Price of Revival" are a clarion call to the Churches of our land, which if heeded should greatly help to prepare the way of the Lord. J. C. L.

THE STORY OF THE BIBLE. By WALTER RUSSELL BOWIE. (R.T.S. 12s. 6d. net.)

The full title of this attractively produced volume is "The Story of the Bible, retold from Genesis to Revelation in the light of present knowledge, for both the young and the mature." Both the young and the mature will appreciate the well-known Harold Copping illustrations, and the simple, reverent and sympathetic style of the writing. The author, an American, frankly recognises the symbolic form under which the truth of God's creative work is conveyed in the early chapters of Genesis, but while writing from a "modern" standpoint there is none of that foolish endeavour to discredit the miraculous features of the Scripture story which has brought "modernism" into disfavour. The Old Testament stories are well told, and many a teacher will find this book a help when seeking to recount the stories of the patriarchs and the Kings of Judah and Israel, or the Story of Stories contained in the New Testament. J. C. L.

"DEAR WERE THE DAYS." By HUBERT QUINN. (R.T.S. 3s. 6d. net.)

Clever sketches of rural life among the Glens of Antrim, of which Dr. Alexander Irvine says in a foreword: "Here are no straining for effect, no caricatures . . . no drab atmospheres . . . but the lives of people blown together by winds of destiny. Its quaint humour and touches of true insight and pathos should make it a capital book for reading aloud by anyone who knows the racy tongue of Northern Ireland. J. C. L.

WORLD'S EVANGELICAL ALLIANCE

SOME SELECTED PUBLICATIONS

BOOKLETS :

THE WONDROUS BOOK: THE BIBLE.

By Rev. C. M. CHAVASSE, M.A., M.C. Price 2d.

THE THIRTY-NINE ARTICLES AS THE FAITH OF THE NATIONAL CHURCH.

By Rev. C. M. CHAVASSE, M.A., M.C. Price 3d.

PROTESTANTISM AND THE EASTERN CHURCHES.

By Rev. F. S. CRAIG, M.A. Price 2d. (12/6 per 100).

THE EUCHARISTIC CONGRESSES OF THE ROMAN CATHOLIC CHURCH.

Price 1d. (6/6 per 100).

EUCCHARISTIC DOCTRINE: An Examination of a Recent Statement of Belief.

By the Rt. Rev. BISHOP E. A. KNOX, D.D. Price 2d. (10/- per 100).

ROMAN CATHOLICISM IN ENGLAND.

Price 2d. (12/6 per 100)

"CATHOLIC ACTION" AND EVANGELICAL CHRISTENDOM.

By HENRY MARTYN GOOCH. Price 2d.

THE CHURCH OF ROME AND MIXED MARRIAGES.

By Rev. E. J. T. BAGNALL. Price 2d. (12/6 per 100).

MARTIN LUTHER—His Part in the Reformation.

By DEAN WACE Price 1d.

THE REFORMATION—THEN AND NOW.

By Rev. GEORGE HANSON, M.A., D.D. Price 2d. (12/6 per 100).

THE PROTESTANT OUTLOOK IN SCOTLAND.

By Rev. J. HUTCHISON COCKBURN, B.D. Price 2d.

SOME PRINCIPLES AND PERILS OF PROTESTANTISM.

By Principal E. GRIFFITH-JONES, B.A., D.D. Price 2d.

THE POPE NOT INFALLIBLE.

By G. G. COULTON, Litt.D., F.B.A. Price 1s.

CIVIL AND RELIGIOUS LIBERTY IN MALTA.

Price 6d.

MALTA, THE VATICAN, AND THE BRITISH GOVERNMENT.

By ISAAC FOOT, M.P. Price 4d.

CENTENARY OF THE OXFORD MOVEMENT: Attitude of the Protestant Churches.

By the Rt. Rev. BISHOP E. A. KNOX, D.D. Price 2d. (12/6 per 100).

"COME UNTO ME."

By Prebendary W. WILSON CASH, M.A., D.S.O. Price 2d.

THE WAY OF REVIVAL: The Centrality of the Cross.

By Rev. C. M. CHAVASSE, M.A., M.C. Price 2d. (12/6 per 100).

FELLOWSHIP, AND THE FORGIVENESS OF SINS.

By the Rt. Rev. BISHOP J. H. LINTON, D.D. Price 1d. (7/6 per 100)

WAYMARKS FOR A WORLD ASTRAY.

By Rev. J. CHALMERS LYON. Price 1d. (7/6 per 100).

WHERE IS THE EVANGELICAL ALLIANCE?

By the late Dr. W. Y. FULLERTON. Price 2d.

ONE FLOCK; ONE SHEPHERD.

By HENRY MARTYN GOOCH. Price 2d.

THE CHRISTIAN OUTLOOK ON LOTTERIES, BETTING AND GAMBLING.

By Rev. J. HUTCHISON COCKBURN, B.D. Price 2d. (12/6 per 100).

TREASURES FROM THE OCEAN OF GOD'S LOVE.

By REGINALD C. HART DYKE. Price 9d. (12 copies, 7/6).

SPIRITUALISM: Its Character, Teaching and Effects.

By the late Rt. Rev. BISHOP E. R. HASSE, D.D. Price 2d.

MODERN THEOSOPHY TESTED.

By Rev. W. ST. CLAIR TIFDALL, D.D. Price 3d.